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THE

Jewish Expositor,

AND

FRIEND OF ISRAEL.

MARCH, 1823.

REMARKS OF THE REV. G. S.
FABER ON ROMANS XI. 25.

To the Editors of the Jewish Expositor.

Gentlemen,

THOUGH I somewhat doubt the accuracy of the assertion made by your Correspondent P. G. that "indefinite preter time is an essential characteristic of the aorists in general," simply because examples to the contrary may easily be produced:* yet he is certainly right, *so far as aorist subjunctives are concerned when constructed with ὅταν or ἔως, ἄν or αἰσῖς οὐ*. I have laid the question before one of the first Greek scholars

of the age; and he determines, that the laws of grammar inexorably require an aorist subjunctive, when so constructed, to be rendered in the future-past sense, that is to say, in the sense of *shall have*, not the sense of *shall be about*. I freely acknowledge myself, therefore, to have been mistaken in my last proposed translation of Romans xi. 25, *αἰσῖς οὐ το πλῆρωμα των εθνων εισελθῇ, until the fulness of the Gentiles shall be about to enter in*. My only excuse can be, that I have at least erred in respectable company. For Mede, Whiston, Bishop Newton, Bishop Halifax, Dean Woodhouse, Butt, Cuninghame, Bicheno, Frazer, Thruston, and Hardy in his edition of the Greek Testament, have all claimed to render, on alleged grammatical principles, the ὅταν τελεσῶσι in Rev. xi. 7, by *when they shall be about to finish*, or, *when they shall be a finishing*.* Now, though

* In Matt. xxii. 1, *Αποκριθεις ειπεν* is, *He answering spoke*, not *he having answered spoke*. In Matthew xxiv. 36, *Οἱ δε λογοι μου ου μη παρελθωσι* is, *but my words shall not pass away*, not *but my words shall not have passed away*. In Rev. xv. 1, *ὅτι εν αυταις ετελεσθη ὁ θυμος τῷ Θεῳ* is, *because in them the wrath of God shall be completed*, not *because in them the wrath of God has been completed*. Thus, in Thucyd. lib. iii. § 59. at the end, the aorist infinitives, *παράδοθῆναι, γενεσθαι, and διαλεσθαι*, are all future. In like manner, the aorist participle, *θεωρησασα*, in Œdip. Colon. 1138 is *about to see*.

* "I am glad to hear you read the words of the text, Rev. xi. 7, *when they were about to finish their testimony*; for so should ὅταν τελεσῶσι be turned; whereas our translation puts it in the preter-perfect tense, which cannot stand. Τελεσῶσι is the first aorist subjunctive; and every grammarian knows, that the aorists subjunctive supply the place of

I had myself long given up this translation of *ὅταν τελεσῶσι*, yet I gave it up, not because I deemed it grammatically untenable, but because I preferred a different translation.—Hence, deeming it to be grammatically tenable, I not unnaturally argued, that, if *ὅταν τελεσῶσι* might be translated *when they shall be about to finish*, *αχρὶς οὐ εἰσελθῇ* might also be translated *when it shall be about to enter in*. I was, however, mistaken; and, notwithstanding the authority of the above-mentioned writers, with the venerable Mede at their head, I am fully satisfied that an aorist subjunctive, when constructed as above specified, is incapable of bearing the full future sense of *shall be about*, but must be rendered in the future-past sense of *shall have*.

What then is to be done with the passage in Rom. xi. 25? I can only say, that the smaller difficulty must be preferred to the greater; and, on this principle, I resume the translation proposed in my Sermon; viz. *until the completion* (of the times) *of the Gentiles shall have arrived, or until the completed time of the Gentiles shall have arrived*.

In such a view of the matter, I understand the verb *εἰσελθῇ*, not in its sense of *entering in*, but in its sense of *taking place*, or *occurring*, or *happening*. Under this latter sense it occurs, as Mr. Parkhurst justly remarks, in Luke ix. 46, *εἰσελθε δε διαλογισμος εν αυτοις*, *But a reasoning took place among them*. And in this sense I would here understand it.

I. Let us now attend to the choice of difficulties; for I pretend not to deny the difficulties, which accompany the passage. The case then stands as follows:

the future, which the subjunctive wanteth.”—Mede’s Works, book iii. p. 596, “*Cum finituri sint*. Aoristus modi subjunctivi, qui modus cum futurum non habeat, aoristus istius locum supplet.” Hardy’s Greek Testament, Rev. xi. 7.

In the course of the same chapter and of the same train of argument, St. Paul speaks of the *πληρωμα of the Jews* and the *πληρωμα of the Gentiles*. Rom. xi. 12. 25. Now the *πληρωμα of the Jews*, as its immediate antithetical context plainly requires, can only mean *the numerical completion of the Jews in the character of converts to Christianity*. Therefore homogeneity requires, that the *πληρωμα of the Gentiles* should be similarly understood, *mutatis mutandis*. For, though authors do indeed sometimes annex different meanings to the same word, as it occurs more than once in the same general context; yet it is always the most safe to consider them, when they repeatedly use the same word in the same argument, as using it homogeneously.

Such is the objection to the version of Romans xi. 25, as it stands in my Sermon; and I fully allow its force. The mode in which I would reply to it is the following.

1. If the verse, in which the *πληρωμα of the Jews* is mentioned, be genuine; we have, in that case, our choice of two difficulties.

Let us understand the *πληρωμα of the Gentiles* to mean *the complete number of the Gentiles*: and we shall then, as Orobio truly enough remarked, make St. Paul directly contradict both the whole body of the ancient Hebrew prophets, and the plain tenor of his own argument.

On the other hand, let us understand the *πληρωμα of the Gentiles* to mean *the completed time of the Gentiles*: and we shall then violate homogeneity, by understanding the *πληρωμα of the Gentiles* in a different sense from the *πληρωμα of the Jews*.

Either way, we confessedly have a difficulty to encounter; but, of the two difficulties, I conceive that to be the least, which only requires us to violate homogeneity, while I conceive that to be the greatest, which requires us to exhibit an inspired apostle as contradicting both the an-

cient prophets and his own contextual train of reasoning.

2. Thus would I answer the objection, on the hypothesis, that Rom. xi. 12, is a genuine portion of holy writ. But, though I will not venture positively to impeach that verse, yet I may properly and fairly remark, that its genuineness is not certain. In the Alexandrine MS. it is wholly omitted; *Totum hunc versum*, says Dr. Mills, *omittit Alex.*

So much for a simple fact; and, when the general context is attended to, some persons may, perhaps, be inclined to deem it a marginal gloss, which in course of time has crept into the text.

For, in the first place, so far as the thread of the argument is concerned, the thirteenth verse properly follows the eleventh, not the twelfth: the γαρ in the thirteenth verse tying it, if we consider the reasoning, to the eleventh verse: so that if the twelfth be retained as genuine, it must be included in a parenthesis.

And, in the second place, the twelfth verse is so palpably identical in point of sense, with the fifteenth, that, if both be genuine (and there is no doubt of the genuineness of the fifteenth), the one is but a repetition of the other in different words; whence, as the Alexandrine wholly omits the twelfth verse, a suspicion not unnaturally springs up, that the twelfth verse was originally a marginal gloss upon the fifteenth, and that it was afterwards unwarrantably introduced into the text.

Should such a suspicion be well founded, the author of the gloss must clearly be viewed, as having borrowed the word *πληρωμα* from the 25th verse, in consequence of his having understood the *πληρωμα* of the Gentiles to mean the complete number of the Gentiles, instead of (what I now believe it to mean) the completed time of the Gentiles. Thus understanding the *πληρωμα* of the Gentiles, he would be naturally led, in his gloss upon the fifteenth verse, to speak antithetically of the *πληρωμα*

of the Jews in the same supposed proper sense of the word.

If, then, the twelfth verse be spurious, the objection from homogeneity will immediately be removed; for, in that case, St. Paul uses the word *πληρωμα* only once, namely, in the 25th verse.

II. Thus, in order to reconcile the apostle both to the Hebrew Prophets, and likewise to the obvious tenor of his own argument, I understand *πληρωμα*, not of people, but of time. The word itself is the kindred substantive of the verb, which our Lord employs to describe the completion of the times of the Gentiles; the substantive used by St. Paul, being *πληρωμα*; and the verb, used by our Lord, being *πληρωθωσι*. Hence, as they are alike predicting the restoration and conversion of the Jews, and as they alike assign a specific chronological note for the occurrence of that great event; I consider them as using the kindred substantive and verb, *πληρωμα* and *πληρωθωσι*, with a kindred reference. On this principle, as our Lord declares, that the Jews shall be led away captive among all nations, and that Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles shall have been completed: so I suppose St. Paul to declare, that a partial blindness has happened to Israel, UNTIL the completion of the times of the Gentiles shall have taken place. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. Compare Luke xxi. 24, with Rom. xi. 25, 26.

III. The expository plan of your Correspondent, to whom I beg to convey my thanks for his leading me to the rectification of error, I confess myself unable to understand. His translation of Rom. xi. 25, seems to me to stand in direct opposition to his belief, in which I fully agree with him, that, although the conversion of the Gentiles will be more or less taking place from the apos-

tolie age down to the era of the conversion of the Jews, yet the grand collective mass of the Gentile world will not receive the Gospel of Christ, until AFTER the Jews shall have been converted. In the alleged *facts* I quite agree with him; for they are what I have always maintained, and still maintain, from Scripture: but, how these facts can be reconciled with his translation of Rom. xi. 25, passes my comprehension. *Blindness in part hath happened unto Israel, until the complement of the Gentile branches shall be* (i. e. *shall have been*, Greek, *εἰσελθῶν*,) *engrafted into the olive*. Such is his translation; and his gloss upon it is this: *until the Gentile nations generally are progressively introduced into the church*. Between the gloss and the translation I can discover no sort of resemblance. The Greek, *εἰσελθῶν*, himself being judge, is future-past, *shall have*. Hence, if he understands *πληρωμα* numerically, the plain meaning must be, that Israel will remain in a state of blindness, *until* the complement of the Gentiles shall have been brought into the church. But, in this case, the complement of the Gentiles will come into the church BEFORE the conversion of Israel; so that AFTER Israel shall have been converted, no more Gentiles will remain to be converted: a matter which P. G. believes no more than I do, or any other person who has doggedly gone to work to study the subject, instead of skimming over it superficially. In short, P. G. after justly finding fault with my future-perfect, virtually wishes to avail himself of a future-present: while, all the while, the aorist subjunctive *εἰσελθῶν*, when constructed with *αἰχρὶς οὖν*, is utterly incapable of any other sense than the future-past, *shall have*. Clodias accusat mæchos. My business, however, is not to attack *his* system, but to make good *my own*. I believe, that, more or less, missionary exertions both have been and will be successful from the days of the Apos-

tles down to the conversion of the Jews: but, at the same time, I believe, that the Jews must be nationally converted, BEFORE the great collective mass of the Gentiles, whether Pagan or Mohammedan, will be triumphantly brought into the church.

G. S. FABER.

ON ROM. XI. 25.

To the Editors of the Jewish Expositor.

Gentlemen,

So much has been already written on the controverted passage, Rom. xi. 25, that I might seem presumptuous in intruding myself on your attention, had I not an interpretation to offer, so simple and obvious, that it appears to have been entirely beneath the notice of more learned and able expositors.

It is taken for granted by many, especially those who oppose the views and condemn the efforts of the London Society, that the declaration, "Blindness in part has happened unto Israel until the fulness of the Gentiles be come in," implies that *little or nothing* can be expected to be done among the Jews, till at least a very great majority of the Gentiles be brought into the church.

Our friends and advocates on the other hand have contended that this is not only opposed by the general current of Scripture, and the uniform language of prophecy, but is plainly and directly at variance with the outline of argument used by the Apostle himself in the former part of this chapter, from the 11th to the 15th verse.

Justly arguing that the inspired Apostle cannot be inconsistent with himself, the latter class have yet found themselves perplexed by an apparent contradiction, and (however they may have differed in the mode of interpretation,) have, as far as I know, agreed in resorting to new translations in order to reconcile it. But I must confess that none of these appears to me by any

means satisfactory. The different individuals have indeed said enough to overthrow what the rest have advanced upon this subject; but no one, I conceive, has said enough to establish his own interpretation.

Mr. Faber, in your number for December, has very candidly renounced his first idea, that *αχρις ου το πληρωμα των εθνων εισελθη* is equivalent to *αχρι πληρωθωσι καιροι εθνων* in the 24th verse of the 21st chapter of Luke, in which case he would translate, or rather expound it, "until the times of the Gentiles be fulfilled." We may, therefore, with his own consent, dismiss that hypothesis as untenable. Accordingly in that paper he proposes another solution, founded on the assumed *possibility* that the aorist *εισελθη*, may have a purely future signification, and be rendered *shall be about to come in*, or *shall be coming in*. To a common reader I think this must appear strained: but I shall not enter upon the discussion, as your correspondent P. G. in your number for January, has very ably shewn, upon critical grounds, that this interpretation rests only upon *the very shadow of a possibility* at the best. Hereupon he proposes to translate the word *πληρωμα*, *complement*, and to interpret this expression of some supposed multitude of Gentile converts, designed (in the interval between the rejection and restoration of the Jews) to fill up the vacancy in the church occasioned by the exclusion of unbelieving Israel.

I was once somewhat inclined to adopt this, or a similar interpretation; but, on further consideration, think it involves a needless departure from the plain sense of the word as used in the 12th verse. Also, I must say that, for myself, I always feel doubly satisfied with an interpretation which leaves our excellent version untouched, and avoids all needless refinement upon words.

Let, therefore, the whole passage be taken in its plain and obvious meaning, and what does it say?

Simply this, "that blindness *IN PART* is happened unto Israel," &c. i. e. (as agreed, I believe, by all,) blindness has happened to *a part* of that nation. Why then must this *partial* blindness be supposed always to extend to as large a portion of that people as at present? i. e. to very nearly *the whole*. It is evident that this *part* involved in blindness has been a very different portion at different periods of their past history. This *part*, in the days of the Apostle, was indeed a very considerable majority; yet *many myriads* of the Jews (Acts xxi. 20. Gr.) were then delivered from blindness; probably (as some have thought) nearly one-third of the whole nation. Since then probably only four or five scattered individuals here and there have, in each generation, been exempted from the general blindness; yet still (according to the expression of the Apostle,) it has only been blindness *in part*. What if *this* state of things were reversed? would it not still be *blindness in part*, in strictest accuracy of language, if only a small portion remained in darkness, while the immense majority (insomuch that it might, without impropriety, be denominated *the fulness*.) was enlightened and truly converted to Christ.

This then is the interpretation I propose, as giving consistency to the whole of the Apostle's argument in this chapter.

The multitude of the Jews shall, in due time, "through our mercy obtain mercy," and be gathered into the true church; we may suppose, in consequence of the exertions of Gentile Christians in preaching to them the Gospel, accompanied with earnest prayer for the promised outpouring of the Spirit upon them. (See Ezek. xxxvii. 1—14, and Zech. xii. 10.)

"The receiving of them" shall be, to the whole Gentile world, like "life from the dead;" i. e. the means, or occasion, in one way or other, (for I will not dispute about

the *modus*) of the spiritual conversion of the multitude of the Gentiles.

But, in the midst of those wonderful events, *a part, a remnant*, of Israel shall yet remain in ignorance and unbelief "till the fulness of the Gentiles be come in," and all the prophecies on that subject fulfilled. Then shall *those* also (provoked to jealousy, if you please, by the grace granted to the Gentiles,) acknowledge their own Messiah, submit to his gracious dominion, glory in his righteousness alone, "And so all Israel shall be saved,"—*all*, without so much as one exception. On which last passage I would remark that it appears far more consistent with the language and reasoning of the Apostle, in this and the two preceding chapters, to interpret the word Israel of the natural descendants of Abraham, Isaac and Jacob, than to give it the more extensive and figurative sense for which some contend.

I would only observe further, that surely it is no difficult matter to conceive that the conversion of the Jews might be sufficiently glorious and extensive to answer all the purposes expressed or implied in verse 12—15; and yet enough remain unconverted to warrant the language used in verse 25, without torturing or wresting so much as one word or expression. The immense majority may be brought to the knowledge of Christ, and made instrumental in converting the world, while *a part* remain in their blindness.

Having for some time revolved this solution of the difficulty in my own mind, and afterwards proposed it to two or three friends, without being able to discover any objection, I have ventured to transmit it to you, in the hope that (should you think it worthy insertion in your pages,) if it answers no other purpose, it may give some abler person an opportunity of correcting my errors, and pointing out objections and difficulties which I have overlooked. If nothing of this kind be

started to overthrow this interpretation, I think there are some readers of the Expositor, and friends of your cause, to whom its *simplicity* will recommend it. At least I can say, that *this* quality is, in every interpretation, felt to be a very great recommendation by,

Your's, &c.

ΑΣΘΕΝΗΣ.

Colchester, Jan. 28, 1823.

LETTER TO THE EDITORS.

Gentlemen,

Nor having any other complete copy of the Targums but that given in Walton's Polyglott, I am unable so fully to satisfy the enquiries of your correspondent J. R. as I could wish: since that work contains only the Targum of Onkelos on the Pentateuch, of Jonathan on the Prophets, and that on the Hagiographa. As far, however, as these go, it may suffice to say, that in all the passages referred to by your correspondent, the word **מחקקים** is uniformly rendered either by **ספרה, ספרא, ספר**, or the plural **ספריא**. There are only two places in which the author indulges in any thing like a paraphrase; viz. in Judg. v. 14, where he renders **מרשמינ** by **מחקקים** "signati in bellum;" and again in Isa. xxxiii. 22, where the more modern Targum of Jonathan explains **מלפנא** by **מחקקנו** **די הב לנא אולפן אוריתא** "Dominus doctor noster (est) **מסיני** qui dedit nobis doctrinam legis Sinai;" an interpretation far enough remote from any idea of *a grave*.

There is only one text in which any such interpretation seems to be in the least borne out by the Chaldee commentators. In Dent. xxxi. 21, both Onkelos, and the Jerusalem Targum, with several rabbies, understand the phrase "the portion of the

lawgiver," as intimating that Moses was buried in that territory: admitting this explanation, **קקח**

might, with some shew of reason, (at least upon the first view,) be rendered "*the grave*." But notwithstanding this would be at best a forced interpretation of the word, Deut. xxxiv. 6, completely sets all such presumptuous glosses aside.

Allow me to add that **קקח** as used in the rabbinical writers, bears the sense of "*exsculptor; typographus exprimens scripturam*:"* and Rabbi Jarchi in his Commentaries on the Sanhedrim, expressly states that as *shebet* signifies the *highest authority*, so *mechokek* signifies a lesser *magistrate* or *ruler*. Thus neither the Targums, nor their own writers, nor the context of the several passages in which **קקח** is used in the Hebrew Scriptures, give the least support to the favourite interpretation of modern Jews. I remain, Gentlemen,

Your obliged constant reader,
T. H.

A REPLY TO THE REV. G. HAMILTON'S OBSERVATIONS ON ISAIAH VII. 14—16.

Rev. Sir,

HAVING it in contemplation to publish at a future period a translation of the Prophets for the use of my Jewish brethren in England, I have been anxious to procure the opinions and arguments of learned men of every denomination upon the many difficult passages which are to be found in them; and with this view have occasionally read the Jewish Expositor, and, among a number of others, lately put into my hands, was that for October, in which are your remarks on Isa. vii. 14—16; a passage which appears to present many difficulties to Christian commentators, and the application of which has been a subject of contro-

versy between the Jews and Christians since the commencement of the Christian era. But, notwithstanding this, I have never yet found a clear statement of the arguments by which a Jew conceives himself justified in denying the interpretation given to it in the New Testament, and of course adopted by Christians of every denomination: and, although I do not expect that you, who have authority which in your opinion supersedes all argument and all criticism, should agree with me in the observations I am about to make; still, I trust, I shall be enabled to shew that those who have no such infallible guide, but must judge of the application of many difficult passages which are to be found in Scripture, by a *careful study of the text itself, and by a comparison of parallel passages with each other, cannot be fairly and reasonably called upon to admit the interpretation of this passage so much insisted on by Christian writers*. At the same time I cannot help expressing a wish that a few pages of the Expositor might be oftener devoted to the investigation of those subjects mentioned in its syllabus, and which I conceive would afford a study equally profitable and interesting to the learned and ingenious, whether Jew or Christian. I allude more particularly to "*Opinions of Jews, ancient and modern, respecting a Messiah*," "*Rabbinical Traditions*," "*Biblical Criticism*," &c. Now that the rising generation among the Jews are educated upon a much more liberal plan than heretofore, and a love of knowledge and general information more eagerly cultivated among them; and, at the same time, the great distance at which they have kept themselves aloof for so many centuries from all social intercourse with the "*nations of the earth*," is gradually giving way for a more liberal and enlightened interchange of kindness and goodwill, I doubt not but there are to be found among the Jewish youth many young men of liberal minds and education, with some of whom

* Conf. Buxtorf. Lex. Rabb. in voc.

I have the honour of a personal acquaintance, who would be both able and willing to devote a portion of their time to the investigation of these subjects, not *merely* for the purpose of answering such objections as might be brought against us, but likewise to illustrate many of the difficult passages of holy writ, which more particularly allude to our ancient customs, as well as to our present religious rites and ceremonies—subjects which are but imperfectly understood by many Christian writers. By this means we should shew that we are not altogether so indifferent to, or so ignorant of, the contents of the sacred records as is generally laid to our charge, or so regardless of what we both conceive to be the transcript of the Divine will, and, at the same time, I trust, many of us will prove that our adherence to the faith of our ancestors does not arise from perverseness or obstinacy, but from a sincere conviction of its truth, and from a firm reliance on the fulfilment of those promises which God has so repeatedly made to us through his prophets, and which afforded the greatest consolation to our ancestors in the midst of trials and of sufferings unparalleled in the history of man. Indeed, Sir, if you glance but for a moment over the page of history, since the foundation of Christianity, the history of every age, and of almost every country, and recall to your mind the persecutions which the Jewish nation has undergone—scattered during so many centuries among all the nations of the earth; a bye-word and a curse; hunted down as it were by the malice of kings and the hatred of peoples; and, even in this empire, now the seat of liberty and toleration, a country which should be dear to the heart of every Jew, whose inhabitants were the first to hold out the hand of fellowship and goodwill to the long persecuted people of God, and to whose example and influence the Jews owe a great part of the liberty they enjoy on the continent of Eu-

rope; but even here, during the reign of bigotry and superstition, hundreds of our ancestors, compelled with their wives and their children, to rush uncalled for into the presence of their Maker, in order to avoid the furious zeal of catholic bigotry. When you recollect that, in spite of these, they have remained firm as the pyramids of Egypt, (which, for ought we know, may have owed their existence to their ancestors,) and that, notwithstanding all the changes with which we have been surrounded—the fall of kingdoms, of empires, changes of religions and customs, and of political institutions, we exist still a lasting monument of God's justice and his truth. Had we no other argument than this, I think it would be sufficient, as regards the sceptic, to prove the truth of the Mosaic records; or, as regards our ancestors, it appears to me an incontrovertible evidence of the sincerity of their conversion, and of the liveliness of their faith, for surely nothing but these could have induced them to preserve the institutions of their religion in the midst of peoples and of circumstances, leagued together as it were for its destruction; and, I doubt not, whatever may be the present state of the Jewish nation, that hundreds of our ancestors, during ages of trial and of suffering, sought consolation by earnestly looking forward to the “substance of things not seen;” and, by a firm reliance on the promises which God has made to those who should suffer for his name's sake. But the time is at length come, when all true Christians throughout the world appear anxious to make us forget our past trials, by promoting feelings of kindness and goodwill toward us; so, I trust we shall likewise forget that hatred and contempt, which is the natural and unavoidable consequence of persecution and suffering. Thus the Jew and the Christian may sit down calmly, and reason with each other, (from those Scriptures, for which we profess equal regard, and

to which we mutually refer each other as the standard of our faith,) but no longer as persecutors and slanderers, but as men and as *fellow mortals*. And I trust it is now the desire of every good man, of every true Jew, as well as of every true Christian, of whatever sect or denomination, to display towards each other, and to promote in others, a conduct becoming men who profess to consider themselves as children of the same father, and who are anxiously looking forward to the same end;—one which, I trust, we shall all ultimately reach: and this *must* finally lead to a determination in *all parties* that, whatever may be the opposition arising from the pride of our hearts or our understanding; whatever regard we may have for our early prejudices of birth and of education, however they may be endeared to us by early impressions and early associations, still to show a disposition to exchange them for that which must be dearer to the heart of every good man—truth and the will of God. But to return from this digression,—

That those who have considered the passage in question, merely through the medium of the English version, should feel a difficulty as well to its *literal meaning* as to its application, is not in the least surprising: but that learned commentators, who seem to be well acquainted with the original language of Scripture, can feel any doubt as to its interpretation, at least, I must confess, I cannot so easily account. In order that I may be perfectly understood in the observations I am about to make, I shall here take a concise view of the circumstances relating to this prophecy, of which I shall then give a literal translation. This we find in the 15th chapter of the 2d of Kings, that towards the latter end of the reign of Jotham, the father of Ahaz, a confederacy was formed against the kingdom of Judah, by Rezin, king of Syria, and Pekah, king of Israel, (which ap-

pears to me to have been a mere instrument in the hands of God, in order to recall Ahaz and his people from that state of idolatry and infidelity into which they were then utterly sunk.) The object, however, of this confederacy was not carried into effect till the commencement of the reign of Ahaz, when the two kings jointly invaded his kingdom. On being informed of this, Ahaz, and the house of David (for I have no objection to their being considered as distinct personages,) were thrown into the utmost consternation; and at this juncture the prophet is sent to them to comfort them; and to assure them that the object of this confederacy should not succeed. And here I think it necessary to remark, *that this seems to have been the sole object of his mission; and that not a word is said throughout the chapter of the promises made to the house of David respecting a Messiah, or any other circumstance relating to them.* The king, however, not believing the prophet, is requested to ask a sign, which was to convince him either of the divine mission of Isaiah, or of the power of God to carry into effect that which he promised, (for I can conceive no other reason for which the sign was given,) and for this purpose he was requested to ask a sign, either from the depth below, or the height above; but such is the *unaccountable* and unparalleled perverseness and infidelity of Ahaz, that he refuses this, and the prophet, after reproving him, tells him, that God should nevertheless give him a sign even against his will, for such is the meaning of the words *וְאִנִּי לָכֵן* (he to you.)

Now, Sir, taking a review of all the circumstances attending this prophecy; 1. The invasion of the kingdom of Judah, and the consequent terror of Ahaz and his family; 2. The mission of the prophet, viz. to comfort Ahaz, and to assure him of the failure of the confederacy which had been formed against him;

—and here I must repeat, that this was the *sole* object of his mission:—
 3. The infidelity of Ahaz, and the prophet's reproving him for this, and requesting him to ask a sign, and on his refusing to do so, telling him that God should nevertheless give him a sign. After taking all these into consideration, I ask, (divesting yourself for a moment of the *authority* of the New Testament,) if it be reasonable to conclude that, in order to cure Ahaz, and the house of David, of this most incomprehensible infidelity, God would give them as a sign of his omnipotence and of his truth, an occurrence which was not to take place for centuries after; or that those who would not believe the prophet, when he offered to give them ocular demonstration of the truth of his mission, would be comforted by the assurance which you think was here given to them, and a belief in which would have required a degree of faith, which we are fully warranted in concluding that they did not possess. What I have stated above, I conceive, receives additional weight by our being enabled to prove that the event foretold, of which the circumstance alluded to was the sign, did actually take place within a short time after its prediction, although we are not able exactly to ascertain the manner in which *this sign* was fulfilled. I therefore ask with confidence, whether they who do not admit the authority of the New Testament can be fairly and reasonably called upon to apply this prophecy in the manner which is done by Christian writers. Were I to rest, I should presume that I had already said sufficient to establish what I proposed doing at the commencement of this letter. But as you have taken a different ground from all other commentators, and have in some measure anticipated my argument by maintaining that two signs were here given, and that the child mentioned in the 16th verse is different from that foretold in the 14th; in order to meet this, it will be necessary, in the first place, to

show the perfect connection of the whole passage, and then I shall endeavour to prove them according to the grammatical structure of the sentence, and the analogy of Scripture language, that the principal circumstance alluded to in the 14th verse, viz. the conception of the virgin, must have already taken place, and that consequently the whole of the prophecy must have been fulfilled within a short period after its prediction, as the proof of the latter circumstance will entirely overthrow what you have said respecting two signs being intended by the prophet. I shall pass this over for the present, merely by requesting that any one who has the slightest acquaintance with the Hebrew will read the passage in question in the original, and say whether there be one in the *whole Bible*, whose connection is more evident, or in which there is a greater degree of consistency than in the one before us.

I shall here give a literal, and what I trust I shall prove to be a correct translation of a part of the 7th chapter, from verse 10, "And God continued to speak to Ahaz, saying, Ask thee a sign from the Lord thy God, descend to the depth below or ascend to the height above. And Ahaz said, I will not ask, and I will not *seek* the Lord. And he said, Hear now ye house of David, is it little for you to weary men, that you will weary my God also. Therefore God shall give *he to you* a sign, behold *this virgin hath conceived* (or *is pregnant*,) and beareth a son, and she shall call his name Emanuel. Butter and honey he shall eat *at his knowing* (i. e. when he shall know) to despise the evil and to choose the good; for before he shall know to despise the evil and choose the good, the land shall *become desolate which thou fearest on account of its two kings*." I shall pass over for the present the first three verses of this quotation, in which I have not materially differed from the English version, and shall make a few observations on the word **הנה** (behold).

This is a particule denoting time or place, or a thing *present*. In this definition all the lexicographers which I am acquainted with agree. Thus *Simon*, in defining the word, says, הנה "in genere denotat rem, locum et tempus præsens *id quod præsto est vel adest*," something which is at hand or immediately present; and among the other significations of this word he gives "ecce," behold. "Particula demonstrandi rem præsentem," a particule pointing out a thing present; and here he quotes Gen. iii. 6, a passage precisely similar to the one in question, excepting its not having a paragogic ה, which, if possible, denotes more strongly the immediate presence of an object. Now, although this particule is never used as a mere *exclamation*, but has always a reference to a noun or pronoun following, still I am aware that it does not always denote the *absolute presence* of an object, except where it is immediately followed by a noun having the definite ה, (as in the passage before us,) in which case it always denotes that the *object pointed out is present to the parties addressed*. In support of this, a great number of passages might be quoted, but the following will answer the purpose of fully illustrating what I have said in this respect, Gen. iii. 22, Lev. x. 18, 19, Num. xxiii. 24, 1 Sam. x. 10, and ii. 31, 2 Kings iv. 25. In order that I may not be misunderstood, I shall here transcribe the beautiful and sublime prophecy of Zechariah, "Rejoice greatly, oh daughter of Zion!" &c. "for *behold* thy king cometh." Here the people are addressed, who shall be in existence in the days of Messiah, and who will therefore be immediately in their presence.

I shall close my remarks on this word by shewing, that wherever a sign is given in Scripture, that is not immediately present, that some other word is substituted for הנה. As in Gen. i. 12—17, (in which a subject of great importance is alluded to,) Exod. ix. 12, 1 Sam. ii. 34, Isa. xxvii. 30, Jer. xlv. 28. Now, I con-

ceive, I have said sufficient to justify me in translating this verse (14th,) in the manner I have done, and likewise in concluding that the virgin alluded to in the text was either present, or well known to Ahaz: but, in order to shew the consistency of the whole, I must take the liberty of making a few observations on the next word, הרהר, which I think *important*. This word occurs a great number of times in the Bible, in its present form and signification; but always to denote a woman already *in a state of pregnancy*, Gen. xvi. 11, and xxxiii. 24, 25, Exod. xxi. 22, Judg. xiii. 5, 7, 1 Sam. iv. 19, 2 Sam. xi. 5, Isaiah xxvi. 17, Jer. xxxi. 8, &c. and thus it is translated in every one of the above passages, except in one remarkable instance, which, as I shall have occasion to refer to it again, I particularly notice here; the one I allude to is Judg. xiii. 5, 7, in which the word is evidently mistranslated, arising, as I conceive, from a misconception of the passage. We have here an account of a miracle performed, of a nature similar to the one under consideration, and on an occasion somewhat similar, viz. to deliver the children of Israel from the hands of the Philistines. We are informed at the commencement of the chapter above quoted, that the children of Israel had again done evil in the sight of the Lord, and then God delivered them into the hands of the Philistines forty years; and "that there was a certain man of the family of the Danaites, of the name of Manoah, and his wife was a barren woman," (*a woman incapable of bearing children*), "and the angel of the Lord appeared unto her, and said unto her, Behold now thou art a barren woman, and hast not borne children; but thou shalt conceive, and shalt bear a son." Here the Hebrew word for conceive is *in the future tense*. "And now take heed and drink no wine nor strong drink, nor eat any unclean thing, for behold thee pregnant," (or, behold thou art pregnant,) &c. The words made use

of here being *precisely* the same, as in Gen. xvi. 11, *וַיֵּלֶד בֶּן*, and thus we find, that in the 21th verse it is not said that a woman conceived and bare a son, but merely, that she bare a son, the miracle of the conception having been performed immediately. Never having seen any commentary, whether rabbinical or other on this text, I know not if these observations have been made before, but I conceive that I am fully borne out by the text itself; this leads me to the consideration of the principal objection which is strongly urged against our interpretation of this text, viz. the great importance of the sign here given and its singularity, the manner of its being fulfilled, and our inability to prove to whom it applied. In regard to the former circumstance, it appears to me, that it is not of so singular a nature as generally asserted. Leaving out of question for the present the cases of Hagar, of Sarah, &c. which were all, in a manner, miraculous conceptions, I shall confine my observations to the case of the wife of Manoa, as it coincides in many respects to the one now under consideration. We find here, that the birth of a child was foretold, which was to be a sign of the future deliverance of the children of Israel from the hands of their enemies. We find too, that a miracle was performed of a similar nature, on a somewhat similar occasion, and in a manner very analogous to the one now under consideration; and I conceive, that it requires as great a miracle to cause one who was *naturally incapable* to bear a child, to conceive, as in the case of a virgin, who was not yet arrived at the usual age of conception.

Having thus attempted to prove that, according to usual rules of grammar, and the analogy of Scripture language, this prophecy cannot be applied in the manner which is done by Christians, it will be required of me that I should show to whom the sign did apply. And here I must confess the obscurity in

which this is involved; but although I do not lay much stress on the observations I am about to make, I shall, nevertheless, offer the best conjecture I can form on this difficult point.

It is well known to have been the custom among the Jewish nation, (and is still at the present day in Poland and the East) for the females to marry very young, before arriving at the age of puberty: there is, therefore, nothing unreasonable in supposing, that the virgin alluded to in the text was the wife of Isaiah, and although too young for a cohabitation, that the sign was literally fulfilled by the direct interference of the Deity. The name Emanuel being merely given as an evidence of God's truth, and that God would still be with his people, notwithstanding all their infidelity and backsliding. The words used in the 8th and 10th verses of the following chapters being exclamations, *God be with us*: and we find, likewise, that Isaiah had two other sons, with names equally expressive of circumstances about to take place.

I have now endeavoured, as far as my humble talents would permit me, to defend my Jewish brethren from the charge of perverseness and obstinacy in adhering to their interpretation and application of the text, so often referred to. In doing this, I have purposely avoided all reference to rabbinical commentaries or Talmudical traditions, in order that I might not be charged with perverting the meaning of Scripture by availing myself of the subtleties of the one or the traditions of the other: and I should be happy, if my time permitted me, to bring under your consideration many other passages which are usually brought against us; but I trust, that some other of my friends, more able than myself, will undertake this: in which I cannot but express a wish that he would not entirely depend upon Rabbinical authority for the solution of these difficult passages which are to be met with in the sacred records, not that I despise the talents or

assiduity of those who have devoted their lives to the study of the sacred Scripture, and from whom we may derive much assistance and useful information, but still they are men *frail* and *fallible* as ourselves; and, moreover, I conceive that things so important as the oracles of God, must be sufficiently clear for their own interpretation to those who are willing and able to study them with that care and attention which they deserve and require. I am, your's, &c.

אומב אמת

Edinburgh, Jan. 29, 1823.

OBSERVATIONS

ON THE WORDS,

"The Redeemer shall come to Zion,"
Isaiah lix. 20.

To the Editors of the Jewish Expositor.

Gentlemen,

THE Redeemer (נוצל) is described by Parkhurst, from types in the Mosaic law, as he "who was to redeem men from death and the grave, to recover for him the eternal inheritance, and to avenge him on Satan his spiritual enemy and murderer."

The name Redeemer seems in this part of Isaiah's prophecies, to be peculiarly appropriated to the Saviour of Israel, because of the purposes for which he now comes, and which are detailed in the following chapters, "that the days of Israel's mourning being ended, the people should inherit the land for ever, violence no more be heard in their land, wasting nor destruction within their borders, but "thou shalt call thy walls salvation, and thy gates praise."

But from whence does the Redeemer come, and can this be traced in the prophecy of Isaiah? Let us take the literal translation of the close of the fifty-third chapter of Isaiah, and it is submitted, whether it does not appear, the words are, "He the sin of many hath borne, and for transgressors shall make in-

tercession."* He now comes from the holy of holies above, where he has appeared with his own blood for the transgressing people, and where he has reigned over Israel as their King, and interceded for them as high-priest, though they have not known him. But now when they are brought to an humbled and contrite heart, when they deeply confess, "our transgressions are multiplied before thee, and our sins testify against us, and our iniquities we know them;" (lix. 12.) then the heavenly King and Intercessor comes down to seek and save long lost Israel, and to bring them to light and glory in their own land, from which centre the Gentiles also will receive their fullest blessings, wars shall cease in all the world, and every clime exhibit a scene of Paradise bliss.

The Jews frequently complain that we ask them to believe the Messiah has come, while yet they are dispersed and their city desolate; but may we not show them thus from their prophet Isaiah, that they must first look to their Saviour as exalted Intercessor, and through him be brought to repentance, and to receive forgiveness of sins; so shall they be prepared for the glad tidings preached to the meek, who alone can be brought to the promised inheritance. (See chapters lxi. 1-4, and lxvi. 2.)

In the present dispensation, between the first and second advent, during the intercessorial reign of the Messiah, as the temple and city are desolated, the Jew and Gentile must be blended into one; (Eph. ii.) only the latter will confess that they have been "partakers of the spi-

* The future tense, *shall make intercession*, agrees with the same tense in the verbs at the beginning of the verse, while other tenses intervene; an instance of that custom in Hebrew poetry, by which a second sentence being the inverse of a former, there is a return and a correspondence between the beginning and end.

ritual things of the former;" (Rom. xv. 27.) and thence look up to them as parents, while the believing Jews, dispersed through the nations, and embosomed in the expanded Gentile church, are to seek from them protection, and through their mercy, obtain mercy to themselves from above.

Both are now, indeed, strangers and pilgrims, yet great are the blessings promised to them believing in him who was delivered for their offences, and raised for their justification, even peace with God through our Lord Jesus Christ, access to the Father, to rejoice in hope of the glory of God, and have the love of God shed abroad in their hearts, by the Holy Ghost given to them. Rom. vi. 1—5.

I have ventured to offer you these observations, Gentlemen, in compliance with the request of your Correspondent *N*, made in the last December Expositor, and from what is constantly felt a sympathetic respect for "the attempts now making towards the conversion of the Jews."

J. S.

Glendoeen, Jan. 29, 1823.

LETTER TO THE EDITORS.

Gentlemen,

I THINK your correspondent NEMO has received rather hard treatment from your correspondents R. and QUIDAM, in their remarks on his letter to you respecting the Symbolical Exposition of the First Psalm, by J. A. B. Certainly every Christian has a right to interpret *difficult and obscure* passages of Scripture according to the light he has received, provided his interpretation is not discordant from the analogy of faith, but when he wrests those which contain the *plainest, and most obvious* "instruction in righteousness," to suit the suggestions of an unrestrained imagination, I do agree with NEMO, that he is justly chargeable with a perversion of the sacred word. R. questions the truth of the assertion, that blessing and pros-

perity shall be the lot of the righteous in temporal things, because he sees they have their share of the tribulations of this mortal life; but are they not blessed if "all things work together for their good?" what greater prosperity would he ask for? I am not inclined to dispute QUIDAM's opinion, in which he coincides with the learned Mr. Fry, "that the sacred songs are to be understood in immediate reference to the Messiah—to his meritorious obedience, his sufferings, his personal conflicts, and his conflicts in his mystical body, (*which of course regards each believer in the Lord Jesus personally*) to the destruction of his enemies, and the triumphant establishment of his glorious kingdom in the last days," but as I read in the sacred volume that all holy Scripture is given us as "profitable for doctrine, correction, reproof, and instruction in righteousness," I cannot but think that the safest and most profitable way of interpreting it is by a faithful application of the plain, obvious, and literal meaning of it to my conscience, with a view of increasing my faith in, and love to the Redeemer of mankind, repressing my fears, animating my hopes, subduing my iniquities, and stirring up my soul to "every good word and work." I am, your's, &c.

F.

February 4, 1823.

LETTER TO THE EDITORS.

Gentlemen,

THE enclosed translation was made some years ago under an impression that it might be interesting to Christians to read the account given by the Jews of the ceremonies of the great Day of Atonement, or, as they emphatically term it, IOMA, THE DAY. I believe it has never before been translated into English, and if you think it may interest your readers it is at your service.

To some of them it may be necessary to state, that it is extracted

from the Mishna, a work compiled by Jews in the second century, and containing their traditional laws, and of which they may find a sufficient account in Horne's Introduction, Prideaux's Connexion, and many other works so easily obtained that I will not occupy your pages with any account of it.

I will only add what regards this translation. I make no apology for the style; for it was my intention, by a literal translation, to give some idea of the style as well as the matter of the original, and thereby to assist those who may be desirous of reading the Mishna, and to whom the general style and some peculiar forms of expression will at first present considerable difficulties.

Wherever I have found it necessary to insert words in the text, they are in *Italics*, and between brackets.

IOMA.---THE RITES OF THE DAY OF ATONEMENT,

TRANSLATED FROM THE MISHNA.

Chap. I. Sect. 1—7.---Preparatory Ceremonies.

§ 1. Seven days before the day of Expiation, they separated the high priest from his house to the chamber of the Palhedri; * and they appointed

* This room, which was over the wood-room, and adjoining the water-gate, was also called the high priest's room. Not only because he was secluded there on this occasion, but because it was the place in which he sat with a council composed of some of the chief priests. These were in earlier times called *Counsellors*, and the chamber, לשכת בולחטין *the chamber*, (βουλευτων) of the Counsellors; but when the corruption of later times had rendered, not only the high priest's office, but that of the counsellors less honourable, the people gave them the title of פלהדרין, (or as it is written in the Gemara, פרהדרין,) a name evidently the same with Παρεδροι, and signifying merely assessors, or persons, who sat with the high priest. The title of Counsellor does not however appear to have been entirely lost, and it is probable that Joseph of Arimathea,

him another priest in his stead if any disability should occur to him. Rabbi Judah saith, "They also appoint him another wife, if his wife should die, because it is said, "He shall make expiation for himself and for his house,"*---His house, that is, his wife." "They said to him, If so there will be no end to the matter."†

§ 2. On each of the seven days he sprinkled the blood and burned the incense; dressed the lamps, offered the head and the foot.‡ On all other days, if he chose to offer, he offered; because the high priest first offered a part and first took a part.

§ 3. They delivered to him elders from among the elders of the Sanhedrin, and they read to him according to the ritual of the day; §

"an honourable man and a Counsellor," was one of them, Mark xv. 43. As circumstances might occur, which by rendering the high priest ceremonially unclean, would make him incapable of officiating, they appointed another priest who might, if necessary, take his place. The Jerusalem Gemara on this place, mentions a high priest who became unclean and incapacitated by the accidental falling of some spittle on his garments on the eve of the day of expiation. An instance somewhat similar is recorded by Josephus, (Antiq. xvii. 6.) Of the title given to this substitute, I shall have occasion to speak in the note on chap. iii. §. 9.

• Lev. xvi. 6.

† Because, says Maimonides, we might as well say, that the second or third might die as the first. The sudden death of his wife was a thing not to be expected; but ceremonial defilement was not unlikely to happen.

‡ During these seven days of preparation, the high priest was required to offer the perpetual sacrifice, that he might be skilful in performing the service on the Day of Expiation. If he chose to offer on other days, his office entitled him to precedence and to the first choice from that part of the sacrifice which was appropriated to the priests.

§ In Lev. xvi. According to Bartenora, they continued to do so during the seven days,

and said to him, "Master, high priest, do thou repeat with thy mouth; perhaps thou hast forgotten; or, perhaps, thou hast not learned."* On the eve of the day of Expiation,† at the dawn, they made him stand at the eastern gate, and made to pass before him, bullocks, rams, and lambs, in order that he might be quick and dexterous in the ministration.

§ 4. The whole space of the seven days they did not prohibit him from eating and drinking, but on the eve of the day of expiation, as soon as it was dark, they did not allow him to eat much, because repletion induces sleep.

§ 5. The elders of the Sanhedrin delivered him over to the elders of

* This gives us a melancholy view of the degraded state into which the high priesthood had fallen before the destruction of the temple. "It is a fundamental law with us," says Maimonides, "that the high priest should excel all the others in wisdom, beauty, wealth, and valour. As the blessed God hath said, Lev. xxi. 10, 'And the high priest from his brethren,' which words are explained by tradition to mean, that he should excel the rest in knowledge, beauty, and riches. And if this was not the case, an addition was made from the rest of the priests, until he became the richest. But under the second temple, when all things were imperfect, and the kings turned aside from the right way, they chose high priests with violence, even though they were unfit persons. To such high priests it might be said, 'Perhaps thou hast not learned.'" Josephus says of Pharmios, the high priest, that he was *αὐτὸς ὁ μόνος ἀναξίος ἀρχιερεῖν*: ἀλλ' ὁ ἐπιστάμενος αὐτῷ ὅτι πολὺ τὴν ἀρχιερεῖσιν δι' ἀγροικίαν, "a man, not only unworthy to be high priest, but one whose rusticity made him hardly know what the high priesthood was."

† According to their mode of reckoning, the day of expiation began on what we should call, the preceding evening, and the whole of the preceding day was called the eve.

the priesthood, who took him to the upper chamber of the house of Abhtines.‡ These made him take the oath,|| and were dismissed, and went away, saying to him, "Master, high priest, we are deputies of the Sanhedrin, and thou art our deputy, and the deputy of the Sanhedrin; we adjure you by him who hath caused his name to inhabit this temple, that you depart not in any thing from all that we have told you." He then departed and wept, and they departed and wept.

§ 6. If he was a wise man he expounded: if not, the disciples of the wise men expounded in his presence. If he was expert in reading, he read: if not, they read in his presence. And in what did they read in his presence? In Job, and in Ezra, and in the books of Chronicles. Zachariah, the son of Kébuthai, saith, "I have many times read before him in Daniel."

§ 7. If he was inclined to sleep, the youths of the priesthood struck before him with the forefinger, and said to him, "Master, high priest, stand up, and refresh yourself once on the pavement;" and they kept him awake until the time of killing (*the morning sacrifice*) arrived.

‡ This was a chamber over the water-gate of the temple, where the incense was prepared. It was so called from Abhtines, who had been famous for the preparation of incense. (See Slickalus, c. v. et infra c. iii. §. 10.) His successors in this office, were called the house of Abhtines. The Jewish commentators state, that the high priest was brought there that he might learn to take the handful of incense, which they represent as a matter of great difficulty.

|| This was an oath against Sadducism, and will be further explained in the note on cap. v. §. 1. "He wept," says Maimonides, "because they suspected him of heresy, and they wept because they suspected him; for we are forbidden by our law to suspect any one in a doubtful matter, unless there be absolute necessity.

OBSERVATIONS ON C. W.'s REMARKS.

To the Editors of the Jewish Expositor.

Gentlemen,

WHILE I respect the good motives and Christian spirit of your correspondent C. W. in his communication in your number for February, 1823, I greatly fear that Scripture, from which no appeal can lie, will not bear him out in the theory which he *seems* willing to advocate.

Finding it established by incontrovertible evidence, that the national conversion of Judah will chronologically *precede* the national conversion of the Gentile world; and, therefore, fully acceding to that most important position, which has been rightly maintained by all our ablest commentators, and by myself after them: he wishes, along with it, to uphold the opinion, that the converted Gentiles are nevertheless to be the agents of bringing the unconverted Gentiles to the faith of Christ, and that the present missionary efforts are the mean by which that most desirable end is to be effected.

So far at least as I can understand him, such *appears* to be the outline of his system; for there is an indistinctness in his statement, which makes it not always easy to collect his *precise* ideas. Thus, unless I greatly misunderstand him, though such is the outline of his system; yet, in one place, he says, (what does not appear quite consistent), "*Admitting that the preaching of the Gentile Missionaries is not to convert the world, yet their labours may have an important place in the great scheme of grace, as preparatory to that final result.*"

To what he says in the above citation, I most fully assent; but I do not exactly see, how it either contradicts my own belief, that *the converted Jews will be the agents of converting the Gentile world*, or how it quadrates with the opinion (if such be the opinion of C. W.) that *the*

Gentile world is to be notionally converted by the present missionary exertions of us converted Gentiles.

I could wish that C. W. had been a little more definite. What is it, that he desires to inculcate?

Does he wish to teach, that the *present missionary exertions are preparing the way for the final national conversion of the Gentile world*; that in that point of view they are *eminently useful*, though he "*entirely agrees with me, that the general conversion of the heathen is not to be looked for as the result of the labours of Gentile missions*;" and that they are *further eminently useful in bringing to the knowledge of Christ, numerous detached individuals in various parts of the globe*? If such be his system, I am really quite unable to perceive wherein he differs from myself. Though, as I have been given to understand, many persons very pertinaciously and (under favour) very wrong-headedly have thought fit to exhibit me as *an enemy to missionary efforts on the part of Gentiles to Gentiles*; my opinion has always been precisely this; that the *efforts of Gentile missionaries and the wide circulation of the Bible in various languages, are highly important and useful as preparatory to the final conversion of the whole Gentile world*; and, that, although "*the general conversion of the heathen is not to be looked for as the result of the labours of Gentile missions*," (to repeat and adopt the exact words of C. W.) *still much good may be done in the case of detached individuals*. This is the sum and substance of my offence; and, if the advocates of missionary Societies, with more zeal (I must be free to say) than wisdom, are determined by reason of this said offence to deem me a *manifest enemy*, I cannot, as an honest man, run directly counter to evidence, merely to give them satisfaction, however worthy, and respectable, and well meaning, they may be.

On the other hand, does C. W. wish to teach, that, *while the na-*

tional conversion of Judah allowedly precedes the national conversion of the Gentiles, the conversion of the latter will be effected by Gentile and not by Jewish missionaries? If this be his system, I have nothing more to say, than that I request a scriptural demonstration of its truth.

The whole matter finally resolves itself into this. C.W. fully allows, that "the conversion of the Gentile nations, in a body, is not to *precede*, but to *follow*, that of the Jews." Nay, he even says, that "there can be no doubt of it:" and he truly enough adds, that "there is no difference of opinion respecting it among our most eminent prophetic expositors." Here then we are quite agreed. I have only therefore to request C.W. to state *distinctly* and *explicitly* his opinion as to the *appointed agents of their future conversion*. Does he believe with me, and with every respectable commentator whose works I have consulted, that the *Gentiles will be nationally converted through the agency of the previously converted Jews?* Or does he believe, that *they will be nationally converted through the agency of Gentile missionaries?*

If the former be his opinion, I cannot discover wherein we differ; if the latter, I request to have his proof.

G. S. FABER.

HORÆ JUDAICÆ.

NO. II.

I FEAR that my last number, which was concluded somewhat hastily, may have led the reader to suspect me of a partiality for the church of Rome, which I really do not feel; and his suspicion may have been increased by my introducing a saint of whom he has never before heard, and thus either assuming the power of canonization, or shewing a very unusual acquaintance with her overstocked calendar. I must, therefore, before I again speak of the Romish Church, profess myself a most sincere Protestant, and further

desire that any reader whose ears or conscience may have been hurt by "*S. Trunta*," will correct it to "*S. Trinitu*."

I have spoken of the preaching to the Jews, instituted by Pope Gregory XIII. and I think it may be interesting to some readers to meet with the Papal Bull, a translation of which follows.

"The holy mother church, of which Christ is the head, extending its innate charity to all, never ceases with pious feelings to commiserate the remnant of the ancient people of Israel, the peculiar people of God; and is deeply grieved that the Jewish nation, formerly endowed with peculiar gifts and graces, whose was* the adoption of sons, the glory, the covenant, the giving of the law, and the service, and the promises; of whom also Christ, our Saviour, condescended to be born in the flesh, should have been so many ages scattered through the world to perish for lack of the word of God, and the water of life, (like a diseased flock, miserably wandering through trackless and unwatered deserts,) and excluded, not only from that earthly city, over which our Lord wept, but (what is yet more grievous,) from the heavenly Jerusalem also, unless they believe in him whom they have rejected.

We also, being greatly moved with such feelings of grief and pity, make it a constant subject of consideration how their conversion and welfare may best be promoted, and what means may, through the blessing of God, be effectual to bring them into that way of knowledge

* "*Cujus erat adoptio*,"—so his holiness translates *ὁ ἡ υἱοθεσία*; and again, *αἱ διαθήκαι*, "testamentum,"—our version more properly, "to whom *pertaineth* the adoption—the *covenants*." I fear, however, that too many Christians understand Rom. ix. 4, as Pope Gregory did: and I wish the hint may lead them to consider the passage. If these privileges belonged to the Jews in the Apostle's time, have they been forfeited since?

from which they have shut themselves out. To this end, after deep consideration, and following the steps of Pope Nicholas V. of blessed memory, and of some other Roman pontiffs our predecessors, we do by this general constitution, direct all patriarchs, archbishops, bishops, and other ecclesiastical prelates and cardinals, that, in all their cities, lands, and such other places, in which a number of Jews, sufficient to constitute a synagogue, may be resident, they shall provide, that on the Sabbath, or on some other fixed day in each week, sermons or lectures shall be delivered to the Jews, (but not in a consecrated place, or one in which divine worship is wont to be performed,) by some master in theology, or other fit person to be by them chosen, (if possible one acquainted with the Hebrew language,) who shall receive a suitable stipend, to be raised by an assessment on the Jews themselves, or otherwise, as shall be deemed expedient.

In these lectures let them act prudently, according to the time, place, and subject, and with proofs drawn from the Holy Scriptures, without railing or anger; but with great charity and modesty, let them endeavour to open to them the light of truth, by explaining to them, according to the interpretation of the fathers, and the true sense of the catholic church, the Scriptures of the Old Testament, namely, of Moses and of the prophets, and especially those parts appointed for that Sabbath, or read in their synagogues. And let them also, in these lectures, discuss the truth of the Christian religion, the proofs of the advent and incarnation of the Son of God, his nativity, life, miracles, passion, death, burial, descent into hell, resurrection, ascension into heaven, the preaching of his Gospel through the whole world by his Apostles and other saints, and its confirmation by innumerable and striking powers, and the glory of illustrious miracles; his spiritual and true reign, and the abolition of impious idolatry; the

calling of the Gentiles, the perpetual desolation of Jerusalem, and of their land, as well as their own dispersion and captivity, and other matters of a like nature, from the law and the prophets: and further, their long and vain expectation of the coming of Messiah, and of his worldly kingdom; their vain hope (which often, nay, almost daily, is disappointed,) of a return to the land of promise, and the building of a third temple; and, finally, their multiplied and various errors and heresies, into which they have most miserably plunged themselves since they refused to acknowledge Christ the Lord when he came in the flesh; the false interpretations, delivered by their rabbins, of the Sacred Scriptures, (the letter and sense of which they have corrupted and depraved, and cease not to corrupt and deprave, by fables, falsehoods, and a variety of fraudulent means,) and all other things which may lead them to acknowledge the truth, renounce their errors, and embrace the orthodox faith.

These lectures we require all and singular the Jews, of either sex, above the age of twelve years, who shall not be prevented by illness, or any other sufficient cause, (of which they shall give notice to the ordinaries,) who shall have either a fixed or a temporary residence in such city or place, so to attend in rotation, as that at least a third part of them may always be present. If they neglect to do this, let them be compelled to hear these sermons, by excluding them from intercourse with Christians, and by other punishments, at the discretion of the ordinary, according to the degree of their contumacy. And, if any Christian shall be so unmindful of his own salvation, or of his neighbour's, (concerning which all have received a commandment,) as either directly or indirectly to seduce them from salutary sermons and lectures of this description, or to hinder or in any way annoy them, let him be excommunicated, and proceeded against with

further punishments, at the discretion of the ordinary.

Further, we ask the emperor, and all kings and princes, and also all republics, magistrates, and temporal authorities, and we beseech them in the Lord, to grant their aid in the premises, to the patriarchs, archbishops, bishops, and other ordinaries aforesaid, and to their vicars and ministers, for which they will receive an abundant reward in the celestial mansions of eternal glory."

It is probable that the reader may find some things to object to in this document, but, upon the whole, I think he will agree with me, that it would be no discredit to the Protestant church, if something like it were to be found among her archives of the sixteenth century. To say the least, we see the highest ecclesiastical authority recognizing the duty of promoting Christianity among the Jews, pressing that duty upon his inferior clergy, and invoking the temporal authorities to assist them in discharging it. For this I give due credit to the Roman pontiff, and in this I wish he had been imitated by his contemporary Archbishop Parker.

It is sufficiently clear from the extracts given in the last number, that these sermons were conducted in a manner likely to do more harm than good; but as a further proof, and to fill up this paper, I will translate and add the testimony of Wagenseil, another eye-witness.

"There is indeed at Rome (for in the rest of the cities, under the Papal jurisdiction there is not even this,) a sermon preached by a Dominican, in a church appropriated to the purpose, at which a certain number of Jews, male and female, are obliged to be present. But it is, if I may so speak, a merely profane discourse, unaccompanied by any prayers for the conversion of the Jews, generally directed to trifling matters, and not grasping the main points in dispute; and, moreover, mixed up with scoffs and invectives, tending only to irritate them. They,

in return, begin laughing and spitting, and often break out into abuse against their preacher. There is a person present, whose business it is on such occasions to correct them, with a great pole, and when this takes place, they make such a tumult that the preacher is obliged to pause, who, after he has harangued for the appointed time, returns home with state, in the same carriage that brought him. I describe the state of things by what I saw when I resided in Rome, perhaps at other times the service may be conducted with less noise and more devotion."

REVIEW OF PUBLICATIONS.

A Dream in a Mail Coach. Price 6d. Hatchard.

We had occasion to observe in our last number that we thought few pages and a small price were rather a recommendation to a pamphlet than otherwise. Both these qualities are found in the little publication before us. These, however, are not its only recommendations; it certainly contains, in a very short compass, some sensible answers to very common, but unfounded objections against our attempts to do good to the Jews. The author evidently possesses both talent and piety, and wishes well to the cause in which we are engaged, although he has adopted a humorous style of conveying his sentiments to the public. The tract may be exceedingly useful to put into the hands of those who would not read more serious works, and in this view we strongly commend it to the notice of our readers. In addition to its own merits, we have another reason for calling the attention of our friends to this little production, viz. that we understand the produce of its sale is to be given to the funds of our Society.

1. *An Easy Method of acquiring the Reading of Hebrew with the Vowel-points, according to the ancient practice;*

II. *An Easy Method of acquiring the Reading of Syriac with the Vowel-points;*

III. *An Easy Method of acquiring the Reading of Arabic with the Vowel-points.* By an Experienced Teacher of Oriental Languages. Ogle & Co. 1s. 6d. each, on a sheet of drawing-paper, hotpressed.

These sheets are well adapted to facilitate the progress of those who are beginning the study of the oriental languages. They are of course only intended for learners at the commencement of their course; but to them we can say from experience, they will be found very useful, and we therefore recommend them to their notice.

PROCEEDINGS OF THE LONDON SOCIETY.

MISSIONARY VOYAGE TO THE MEDITERRANEAN.

THE REV. LEWIS WAY, who is at Nice, with his family, has consented, at the request of the Committee, to visit the shores of the Mediterranean in the course of the ensuing spring. The Rev. W. B. Lewis, B. A. a graduate of Dublin, who has been at our seminary, will accompany him, with a view of remaining in those parts as a missionary to the Jews. We are not without hopes that they may find Mr. Wolff at Malta, and that he also may return with them. The object of Mr. Way's journey will be to collect information respecting the state of the Jews,—to circulate among them Hebrew Bibles, Testaments and Tracts, and to call the attention both of Jews and Christians to the great work in which we are engaged. An experienced and pious captain of the navy, of admiral's standing, who is now at Nice, and who feels interested in the cause of Israel, intends to accompany Mr. Way on his voyage.

Our friends propose sailing for Malta early in March, in the *Hebe*, a Bristol built vessel, Robert Bullen master, and we earnestly hope that all who feel interested in the object of their voyage will not fail to implore the blessing of God upon it, in fervent and persevering supplication; for we are deeply convinced that unless all our works are thus begun, continued and ended, in simple dependance on the blessing of Je-

hovah, sought for in prayer, and expected in faith, they will prove vain and ineffectual.

INTRODUCTION OF THE JEWISH HIGH PRIEST

TO THE MEETING OF THE BIBLE SOCIETY AT PARIS.

WHEN the Rev. Lewis Way was at Paris, on his way to Nice, he had the satisfaction of attending a meeting of the French Bible Society. It so happened that, at the time he was going there, the Jewish high priest was conversing with him at his hotel. He asked the grand Rabbini de Juifs de Paris to accompany him, which he readily assented to, and Mr. Way had the pleasure of introducing him to the meeting, which he did in the close of his speech, of which the following is the substance.

Paris, Nov. 1822.

Après que Monsieur le President eut fini la lecture de son discours, M. Wilder presenta à M. le Marquis de Jaucourt, Le Reverend Lewis Way. Celui-ci à pris la parole, en s'enonçant à peu près dans ces termes.

“Je ne sais pas, Monseigneur, pourquoi mon Ami M. Wilder m'a présenté formellement à cette Assemblée, attendu qu'il m'est difficile d'exprimer mes sentimens dans une langue qui m'est étrangère. Surtout en parlant de la parole divine Je sens l'importance aussi bien que le desir de m'exprimer correctement ce qui m'est presqu' impossible.

Mais, M. Le President, en promenant mes regards sur cette assemblée, composée de très peu de personnes, en comparaison des Sociétés, auxquelles Je suis dans l'habitude d'assister en Angleterre, certaines idées m'ont frappé à mon entrée même dans cette chambre, où Je me trouve pour la première fois dans ma vie. Je jette mes yeux sur le portrait qui se trouve audessus de vous, Je les fixe sur vous même, je remarque la simplicité qui distingue la lecture de votre discours, et Je ne crois voir qu'une même personne.

Oui, Monseigneur, ce sont les traits de notre noble et digne President;* et ils se reproduisent en quelque sorte dans les vôtres. Cette simplicité, qui caracterise aussi cette assemblée, me fait penser et sentir que Je suis au milieu de mes frères, mes compatriotes, c'est elle qui distingue le Christianisme, c'est le signe, la preuve, que Dieu couronnera de sa benediction, les travaux de cette société, comme il à naguère entouré de sa faveur les faibles commencemens de nôtre Société Biblique en Angleterre.

Si cette Société, mes freres, (qui s'est propagée jusqu'aux bornes des clemens) avoit tiré son origine d'un système politique, ou des deliberations dans le sein de nos Universités, il n'y a pas lieu à supposer que la benediction speciale de Dieu lui eût été accordée; puisque la providence, (qui mene ses serviteurs à l'accomplissement des plus sublimes objets,) commence ses operations par le moyen des personnes et des choses en apparence peu importantes. C'est ainsi que s'est formée la Société Britannique, concertée entre quelques individus, assemblés comme vous, mes frères, dans un local, étroit comme celui-ci. C'est là que ceux qu'avaient senti le besoin du pain et de l'eau céleste, et qui en avaient goûté comme vous, et la paix, et la

douceur, se sont résolus à les communiquer à leur prochain.

Vous n'ignorez pas que la vie naturelle, qui est finie et terrestre, est alimentée par la nourriture qui vient de la terre;—mais *l'ame* qui descend de Dieu, l'esprit qui est surnaturel, doit tirer ses ressources de l'eau vive de la fontaine spirituelle qui lui a donné l'existence.

Le Sauveur, pendant son séjour parmi nous dans la chair, en même temps qu'il operait de guerisons, à souvent donné à entendre que la vie et la santé spirituelle exigeaient pareillement, un soutien de même nature. Job a exprimé de desir que ses sentimens fussent écrits avec la plume et l'encre. Dieu à exaucé ses vœux. Votre bât, mes T. C. F. j'en suis persuadé, est de faire sur les autres la même impression que l'Esprit de Dieu a fait sur vous mêmes. C'est d'exciter et d'entretenir autant que vous pouvez la vie spirituelle et éternelle.

La Parole écrite, est la semence incorruptible au moyen de laquelle le Chretien est regeneré de Dieu et renouvelle de temps en temps soit par la lecture, soit par les discours du predicateur; toutes les fois que cette semence est arrosée par la grace divine.

“Voici un jour de petites choses!” N'en doutez point, le Bon Dieu benira vos efforts, Il exaucera *vos vœux* car la vraie religion n'est au commencement qu'une goutte precieuse; alors, “une fontaine d'eau saillante en vie éternelle;” enfin—elle devient “un fleuve pur d'eau vive, resplendissant comme du crystal,” qui va rafraichir par ses eaux vivifiantes le monde entier!

Encore un mot, Messieurs, et J'ai fini. Pourquoi suis je si charmé de vous rencontrer aujourd'hui? C'est à cause de mon Compagnon—Le Voici!—à côté de moi—vous le reconnaissez tous,—C'est le Grand Rabin des Juifs de Paris. Je n'avais point, croyez m'en bien, le projet d'être ainsi accompagné aujourd'hui. C'est la Providence qui l'a amené ici. Il était assis ce matin, à côté

* Le portrait gravé de Lord Teignmouth se trouva suspendu audessus du fauteuil du President M. le Marquis de Jaucourt.

de moi dans ma chambre.---L'un de mes compatriotes, qui se trouve devant vos yeux est entré en disant, "Le moment pour la Société Biblique est arrivé." "Eh bien, voulez vous bien y aller avec moi, M. de Cologne?" Volontiers me dit-il, et le voilà !

Il sait bien s'exprimer comme il faut, sur les anciennes écritures,---c'est à moi de me taire, de finir, et de lui céder la parole."

RETURN OF THE REV. A. S. THELWALL TO AMSTERDAM.

THE Rev. A. S. Thelwall has returned to Amsterdam. In taking leave of the Committee previous to his return to Holland, he read Rom. xv. and from that chapter took occasion to speak nearly as follows, on the subject of intercession in general.

"In reading this beautiful chapter, many things are suggested suitable to the present occasion.

I might enlarge upon the earnest and affectionate prayers of the apostle, (ver. 5, 6, and 13.) as expressing my desires for you in thus taking leave.

I might dwell upon the earnestness, affection, zeal, and perseverance, with which, (in the midst of persecution, reproach, and suffering,) this great apostle proclaimed salvation to the Gentiles, as an instructive example to us, as a powerful appeal to our feelings of gratitude, to use the same diligence in returning to the perishing remnant of Israel the spiritual blessings which were first brought by *Israelites*, to us sinners of the Gentiles.

But I would rather commend these, and many other matters which the chapter may suggest, to your private meditation, that, at this time, I may call your attention more earnestly and exclusively to the request urged in the 30th verse.

St. Paul has a peculiar felicity in summing up in few words, the most constraining arguments by which it is possible to appeal to a Christian heart. Phil. ii. 1. is a striking ex-

ample. The verse before us is another. What ideas could be put into words, which could be supposed to have more weight with Christians than those which are here introduced? "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit!" What plea could be more urgent than the name of Jesus? What motive, or consideration, more effectual than the love of the Spirit? He sums up in these two expressions *all* that is dear and precious to the soul of the believer; and hence we may judge of the urgency of the request,—of the importance which St. Paul attached to the intercession of Christians on his behalf.

Observe too, he asks not for formal lifeless prayers; not for the mere occasional and transient mention of his name;—but for *strivings* with God, like the wrestlings of Jacob with the angel;—such prayers as they would offer for themselves in great extremity. And such prayers for us, with the same earnestness, and urged by the same arguments, we now request of you. For if this great apostle so much desired and needed them, how much more must *we*.

Certainly *he* both deeply felt and clearly understood the great importance and necessity of these prayers, or he would not have requested them in terms like these. Nor would he have urged similar requests so frequently as he does. (See 2 Cor. i. 11; Ephes. vi. 18, 20; Col. iv. 2, 3; 1 Thess. v. 25; 2 Thess. iii. 1, 2; Heb. xiii. 18, &c.) He knew the unspeakable importance of the ministry of the glorious gospel of the blessed God, which was committed to his trust. He himself teaches us the glory and importance of the office in few words, when he says, "We are ambassadors for Christ, as though God did beseech you by us;" we are sent to treat upon no less matters than His glory and the eternal salvation of men—to whom we must be either a savour of life unto life, or a savour of

death unto death. Is this a light employment to be committed to a poor worm? How shall such an one discharge it without special help from God? And how shall we obtain that help, except by prayer?

He knew the difficulty of the work, as well as its importance. He had experienced fearful opposition from the powers of earth and hell. And to this day the difficulty remains the same. We too, have to contend with all the powers of darkness,—with the pride, prejudices and obduracy,—the natural corruption, and habitual sinfulness of man.

St. Paul was also duly sensible that he had not only to contend against that sinfulness and corruption in others, but in his own bosom also. While he preached salvation to them, he was constrained to exclaim for himself “I know that in me, (that is, in my flesh,) dwelleth no good thing.” “I find a law, that when I would do good, evil is present with me.” “Oh, wretched man that I am, who shall deliver me from the body of this death? With such experience of his own corruption and weakness, and engaged in a work of such importance and difficulty, had he not reason thus earnestly to request the prayers of his Christian brethren?

Yet we fear that many of our friends pray for *us* either not all, or with little earnestness. Do you then suppose that we are stronger than *he*? Have *we* in ourselves any goodness, help, or salvation? We may know less of our weakness and corruption indeed, and are therefore in more danger; have more need of help from God; more need then of the prayers of our fellow Christians.

We trust that heretofore we have been remembered sometimes with kindness and affection in your prayers, as the servants of God, allowed of Him to be engaged in such an honourable work as ours. But are our sins and corruptions remembered at a throne of grace? Do you think of us as poor sinners, beset with difficulties, dangers, and temptations from within and from without? As

ready to perish if you do not help us with your prayers?

Perhaps our friends at home remember us only by some particular occasions on which we stood up in the strength of the Lord, who was pleased at those seasons to make his strength perfect in our weakness. You think only of the display you there beheld of God's power and goodness,—and so you come to think of *us*, as if we were something, as if we scarcely needed your prayers. You forget, practically at least, that whatever good things we were enabled to say or do, was entirely in the strength of the Lord, and not in our own. We still remain *weakness itself*; and this we intreat you to remember. We have indeed times of refreshing vouchsafed us, when we are strong in the Lord and in the power of his might: but we must also have our seasons of darkness, desertion, and distress.

Here too, we are animated by communion with Christian friends, and refreshed by the Christian privileges which surround us in this happy land: but in the field of our labours we are perhaps alone and friendless. Every thing around us conspires with the natural corruption of our hearts, to bring us into despondency, or (what is still more) into coldness, deadness, and forgetfulness of God. And this, perhaps, may be our state when called to the most important part of our work,—on occasions when one unchristian or imprudent word may undo the labour of days and months! And what shall preserve and uphold us, but the grace of God? and how can we expect that, but in answer to prayer?

O then, while *you* are enjoying the privileges of Christian instruction, warning, consolation, and encouragement; while you are cheered and strengthened by communion with Christian friends, think sometimes how different (in all human probability,) may be *our* situation at that moment. And when you feel your own weakness and necessities,—are

burdened with inward corruption, and beset with temptations from without,--when you feel that you have no refuge but the Lord,--no help or comfort but in prayer,--*then* think of *us*, and remember how probable it is that this is also *our* case: and in your earnest cries to God for help to yourselves, let our names and our wants be remembered along with your own. Then will your prayers be indeed a help, indeed be important to us; and when we are scarcely able even to pray for ourselves, we shall be encouraged to new exertions, and to cast ourselves afresh upon the Lord, by the hope that your intercessions are ascending unto God for us; and though mountains and seas are between us, your prayers will bring down blessings on our heads. But we cannot expect this benefit from your prayers, unless you consider that we are, in ourselves, as weak and helpless as others. And not only so, but from the very nature of the service in which we are engaged, we must generally be surrounded with more and greater temptations. For we are set in the foremost ranks of the battle, and exposed to the fiercest rage of the enemy.

And surely if you send us forth into the midst of these dangers, and expose us to those temptations, we have some right and title to your prayers. Truly if any human being can have a claim upon another, every Missionary has a claim to the prayers of every member of the Society which sends him forth. We beseech you to allow and to respect that claim. As a Missionary to the Jews I urge it with more earnestness--for *our* work is the most difficult of all, and doubtless our temptations will be the greatest.

We might with humility remind you too, that we have made some sacrifices. This must plainly be the case with every one that leaves his home and country. Perhaps, we might more suitably leave this point to be urged by our friends,--and I

should do so, but that, hitherto the greatest sacrifice we make seems to have been overlooked. When we gave up ourselves to the leadings of Providence, and to you by the will of God;--when we were made willing to resign all our own plans and wishes, and to go wherever you might be induced, under the guidance of God, to send us,--we did not stand alone in the world. There was a social circle to which we were attached,--there were friends and relations whose salvation we desired, and for whose spiritual benefit we could willingly have laboured all our lives. And which among us can say, that in leaving his home and country, he leaves none that are near and dear to him, in unbelief and sin? This is the heaviest trial,--the greatest sacrifice of all. We sacrifice, humanly speaking, every opportunity of being useful to our friends. All our hope, therefore, of meeting them in heaven, from whom, in *your* cause, we finally part upon earth, rests on that prayer-hearing, and prayer-answering God, to whom we earnestly beseech you to pray for us and ours.

But (to turn away from every human feeling), we would remind you lastly, that it is the cause of God and of his Christ, in which we are engaged; and without earnest prayers we can expect no blessing. His promises indeed are large and free, but "He will be enquired of by us, to do these things for us." Wherever, therefore, He intends to bless and prosper our work, as the earnest of this blessing, he pours upon his people a spirit of prayer and intercession;--He stirs up *them* to ask, that *he* may give. And the more you consider the nature and importance of this cause--the difficulties which Missionaries (especially Missionaries to the Jews) must encounter--and our helplessness and insufficiency in ourselves, the more you will see and feel the necessity of prayer for us; the more you will understand how reasonable and suitable it is, that with one mind and one mouth, (for I will

speak for my fellow-labourers as well as for myself), we address you in the earnest language of the great apostle, "We beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with us in your prayers to God for us." "Now the God of peace be with you all, Amen."

ACCOUNT OF THE CONVERSION OF A JEWISH BOY

ON BOARD A PRISON SHIP AT
SHEERNESS.

The following interesting case of the conversion of a Jewish boy, on board a prison ship, has been communicated to us by a friend.

THE Retribution prison ship lies at Sheerness. The Chaplain, Mr. Price, is a minister whose labours God has been graciously pleased to bless with more than common success.

The superintendent of the younger convicts is a Mr. W. K. formerly gunner of the Repulse, commanded by Sir Arthur Legge, where he was brought to serious thought under the ministry of the chaplain in the year 1806, and has, by his conduct from that time, proved the sincerity of his conversion.

—, a Jew boy about thirteen years of age, four years and a half ago was sentenced to seven years transportation, and has since continued in the Retribution at Sheerness. He had contrived to hide himself in a box in a pawnbroker's shop, and when they were asleep he got out, filled his bag with watches, and actually unlocked the door, but there was a bolt in the upper part of it he was unable to reach. He fell down in the attempt, and thus alarmed the house; but he contrived to elude their search; but when they retired again to rest, he fell again in the same attempt, and they came down, found him out, and committed him to prison. At the Old Bailey

sessions he was fully convicted, and sentenced to seven years banishment or confinement.

His father is a Dutch Jew, a rabbi; and it appears, that he had wished this son to succeed him, for he was used to keep the child up till 12 at night, learning Hebrew, Dutch, and German, after he had been working all day in the shop where they sell books and china. The father, from his natural temper, and from his rank, is a very high-minded man and dreadfully inflexible.

Young — has often stolen from his father, and had got among a very wicked set of companions, when the God of his fathers was thus graciously pleased to stop his course. After he came on board, he was notoriously wicked for a long time, and no great crime of theft was committed, but *Moses*, as he was commonly called, was supposed to be the perpetrator. About three years after his being committed, a robbery took place in the ship, and of course it was laid to the charge of the Jew, *though for several months preceding this, Moses had appeared to be a very different character from what he had been before.* He was tied down to the floor, and Mr. K. was urging him to confess and whipping him at the same time. The exclamations he used were of this kind, "O Lord Jesus Christ, thou knowest that I am innocent of this crime; O Lord, thou knowest how dreadfully guilty I have been many times otherwise, but, O Lord, thou knowest that I am now innocent! O Lord, enable me to bear what I deserve for my other crimes."

He was immediately cast loose, as this language from a Jew, excited all the heart and soul of Mr. K. and he began to enquire how these sayings and things could be? He was taken into a private cabin, and the answer to this was, that about six months before, he had been most awfully impressed by a verse in a book of Scripture, which we might, perhaps, think less likely than others, to be the instrument of divine con-

version, Proverbs xiii. 5, "A righteous man hateth lying, but a wicked man is loathsome and cometh to shame." I believe the text affected him during divine service, and the impression made upon the boy's mind was, that he was *wicked*, very *wicked*, and was brought to shame by his wickedness; he found he was, indeed, a miserable sinner, and was convinced that had he died in that state his soul would have perished for ever. He powerfully felt the need he had of a Saviour; he was well acquainted with the old Hebrew Bible, and the liiid chapter of Isaiah was ready in his mind to lead him to the divine person therein foretold; and this child of Abraham now prayed to the God of his fathers through that Saviour he had pierced by his sins, and so found peace and joy in believing; that he had discovered *Shiloh* in Jesus Christ, and in him, the salvation of God. He was about a week in great darkness of soul, and his subsequent comforts were derived from the promises, and continue to be so. He passes a good deal of time in prayer, and his favourite parts of Scripture are Isaiah and John. The following passages have been much blessed to him, "He that cometh unto me, I will in no ways cast out," and "Without shedding of blood there is no remission of sin."

The old rabbi never came to see his son but once, and then he had come to Sheerness to dissolve a marriage between a convict and his wife as the delegate of the high priest; and he did nothing but abuse the boy in Dutch. This was before his conversion, but he then allowed him 1s. 6d. a week. Immediately after this the money was withheld, for — wrote to his father, to announce to him the change wrought in his mind, and his reasons for believing in Christ, beseeching him that he would communicate its contents to his brothers and sisters, that they too might be renewed in the spirit of their mind, and look unto Jesus, and be saved from the wrath to come.

At this time he was much distressed by the accounts he received of his father's displeasure, and was comforted by this text; "When my father and mother forsake me, the Lord will take me up." As he was desirous of being baptized, he applied to the chaplain, to whose evangelical labours many of the converts have, under God, owed the salvation of their souls. Mr. Price wished to have a longer time for probation—though he had no doubt of the young Israelite's sincerity, he wished to convince all the prisoners and the officers of the ship, that he did not too readily trust to profession.

On the day before I left Sheerness, I prayed with him, and felt a good deal more than I can express, at joining with a lineal descendant of Abraham, Isaac, and Jacob, in prayer to the God of Abraham.¹ The boy wept abundantly, and pressed my hand, and kissed it as we parted. I found, when praying with him, that his knowledge of Scripture was considerable, for I generally heard him preceding me in any text which I began to use in prayer.

It had occurred to me, that perhaps the judge who passed sentence upon him had addressed him in a manner likely to impress him with religious feelings, as I have heard Judge Bailey in the northern circuit do, in language and in looks, in which mercy and truth seemed to meet together, and righteousness and peace to kiss each other; but nothing of this had occurred, and all I could make out was, that he was sentenced in a sort of wholesale way with a group of others. He had been at that time about four years in the ship, and had three more to remain incarcerated.

The chaplain, Mr. Price, when he found the change wrought on his mind, put him among the bookbinders to learn the trade, of which there are several in the ship, that when released, he might be able to earn his livelihood. This kind intention of my Reverend friend, has,

I fear, been disappointed by the poor health of the young Jew. He has been subject to breast complaints, and the accidental bursting of a bottle, filled, I believe, with some acid of a most powerful kind, excoriated his face and injured his eyes, in a degree which rendered application to his trade quite out of the question. I went, by the boy's desire, to see his father, but he was engaged at the synagogue; his mother cried bitterly to me about him, but seemed most to lament his dreadful wickedness in daring to write that letter to his father. At that instant, a hatter came in with a cocked hat, resembling that worn by the dignified clergy of the Church of England. The poor woman was almost in one breath speaking to me and the hatter, to impress me with the idea of her husband's dignity from that hat, and to convince the man, that the hat might be left safely without prompt payment of the money. She, however consented that one of her sons should go down to Sheerness, and see his brother, and take him clothes and money: but this never was done. I have seen her once again--the rabbi was ill in bed--a child from the house having taken fire, was burnt to death; but I found all interference was in vain; she was very violent.

For the last year, I have seen the Jew but once, as far as I can recollect, but I have repeatedly heard of him from my friends, Mr. K. and the chaplain. Every thing has been of a most satisfactory nature, except in one instance; he had got some verses together of a religious nature, and asserted they were his own writing. I believe they were addressed to one of his religious friends. Mr. K. directly saw the falsehood, and the boy confessed it, for he had copied them out of a book. His sense of guilt and repentance seemed to them satisfactory; this might be about six months ago, perhaps eight: and at any time that he can get the means of living, the chaplain, Mr. Price, can now, from his excellent character in the ship, procure his full

liberty from the remainder of his sentence, which may now be about eighteen months or two years.

FORMATION OF A SOCIETY AT OLETZKO,

ON THE POLISH FRONTIERS.

Extract of a Letter from a valuable Correspondent at Berlin, dated Jan. 23, 1823.

I HAVE the pleasure to inform you, that an Association to promote Christianity amongst the Jews is formed (no doubt through the exertions of Mr. Horn) at Oletzko, close to the Polish Frontiers. A summons was spoken from the pulpit, on Sunday, the 12th, to meet on the 14th, at the Superintendent's house to open the Society.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

Alexandria, Oct. 21, 1822.

Dear friend,

PETER LEE, Esq. himself, has had the kindness to introduce me, for the second time, to the viceroy Mahomed Ali, of Egypt. His highness received me again with his usual condescension and kindness. Mr. Lee desired again of his highness an explanation of the permission he gave to me to establish a school at Boulaka, according to the Lancasterian principle. As his whole room had been filled with Turks, he desired them all to leave the room, and then observed, that he wishes with all his heart to have such an Establishment, but he is only afraid that if those philanthropic personages of England were to send masters, and those masters would, after all, not find many pupils on account of the ignorance of the people, they would lay all the fault upon him, i. e. upon his highness himself; he wishes, therefore, that those gentlemen, as Mr. D. and others, as Mr. A. Mr. W. Mr. S. and Mr. B. would be so kind as to put down their plans on paper, and send them to Mr. Lee or Mr.

Salt, who will be kind enough to lay it before his highness. And his royal highness thinks, that in one year the whole project may be brought into execution. His highness repeated again his hearty desire of having such an establishment, but on account of the ignorance of the people, he wishes that it should be done gradually. As well Mr. Lee as myself told him, that we have examples of the most ignorant people who have been gradually civilized, and I told him, that his highness's name would be celebrated by all the cultivated natives of the earth. I beg you, therefore, dear friends, entertain a strict correspondence with Mr. Salt and Mr. Lee on this very purpose. I am now going directly to Malta, and there I expect your answer.

I have already mentioned to you, that I have taken with me from Cyprus, two Greek boys of promising talents, the one fourteen, the other eleven years of age; the father of the younger one, has been put to death, the other renounced Christianity to save his life; *trying to save his life he lost it*. I saved the boys from the tyranny of the Turks. I am sure you will not be displeased that I have taken this step, for it was not only approved of by all the consuls of Cyprus, but likewise by all the Europeans of Alexandria, who told me, that I could not have given a greater proof of the true spirit of Christianity than by such an action—and Jews are astonished to see that one of their brethren practised such an act of charity towards two Gentiles. If you think that I might send them to England, I will procure them at Malta a very cheap passage, by means of my friends there; or if you should think that they had better be sent to Corfu, I beg you to write about them to the Right Hon. Lord Guildford: they write perfectly well the modern Greek, speak it, and read and understand the ancient Greek. The American Missionary Society desire, I know, Levantine boys; I am sure that they would

take them at Boston, if they should be recommended to them by you.

I must return, in my letter, to a Jew at Jerusalem, by mentioning to you a conversation I had with him. The name of that Jew was Zabel Cohen, R. Zabel Cohen was one day in the Medrash, (i. e. Jewish college) at the time I was at Jerusalem; I was astonished to see among his disciples, boys seven years of age, who read the superstitious disputations of the Talmud with the greatest facility. I desired rabbi Zabel Cohen to shake hands with me.

Rabbi Zabel Cohen. No, I cannot shake hands with you, for it does break my heart as often as I look at you, for you are of so much understanding, a lover of Israel, and a son of a rabbi, so that, if you had come to Jerusalem, faithful to the Jewish religion, the greatest man of the Jews of Jerusalem had given to you his daughter for a wife: but now it is a pity, it is a pity, it is a pity!

I. To know Jesus Christ as the Saviour of sinners, must be preferred to all the daughters of the great men of this world.

R. Zabel Cohen. I am not able to argue with you, but I can only say, that it is a great pity.

I intend to return from Malta to Jerusalem, and then I will visit Safet, which is called *Galilee*; *Gelil*, in Joshua xxi. 7, was one of the cities of refuge, for the manslayers. Simon Bar Johai resided there, but his proper native place has been Tiberias, which is called *Rakat Kinnaret* in Joshua xix. 35, and Famias, in the Gemara of Sanhedrin, in Perek Helek; and Targum Onkelos knew Tiberias under the name of *Genusar*; the Talmudical legends relate many things about those two places, Tiberias and Safet. Rabbi Akiba, upon whom may be peace, lived at Tiberias, with his four and twenty thousand disciples, all these disciples were killed in less than fifty days by the plague, by an immediate decree of the Holy One, blessed be he, on account of their continual disputes

and envy. This story puts me in mind of the Catholic legend of St. Ursula, and her twelve thousand maidens; they all were buried in a church at Cologne, in Germany. It is likewise believed, that the Messiah will make his first appearance in Safet, according to the assertion of the Sohar. In the Gemara of *Orla* and *Halla*, much is spoken of Safet.

The following great men of the *Tanaim*, in ancient times, who composed the Mishna, lived at Safet; Rabbi Kahanah; Rabbi Jehia, and his sons; Rabbi Pinehas Ben Yoïr.

Oct. 21. Rabbi Alexandri Ben Ishak from Tiberias, called on me, together with his son, he is seventy-five years of age.

I. I wonder that you travel about, for you are such an aged man.

Rabbi Alexandri. I am a poor Jew from Poland, residing at Safet, and desire to marry my son to one of the daughters of Israel, and for this reason I will collect so much, that I may be enabled to give him some hundred piastres on his wedding-day, but I may apply, with respect to my journey, the words of the Mishna of Sabbath, the twenty-fourth treatise: 'One, whose circumstances become dark, goes to travel about, and after that he has gained something, he gives his money to the idolator, and if no idolator is there, he gives it to the ass, and then he returns empty, just as he set out: for you must know, that the times are now for Israel, on account of the multitude of our sins, so troublesome and so dark, that, when one goes out to collect something for his poor family, before he comes home, he is obliged to give all he has acquired, either to the Turk or to the ass-driver; and thus it is on account of the abundance of our sins.' But I must (Rabbi Alexandri continued to tell me) make a proposal to you, and I hope your Excellency will not be displeased.

I. Not at all.

Rabbi Alexandri. I observe that your Excellency has learned much learning, and that your Excellency

is amiable with much amiableness; I beg you, therefore, to go back with me to Safet, to live there as a Jew, and marry a pious and virtuous daughter in Israel, and make of your children lights in Israel.

I. I was a Jew by birth, and am a strict believer in Moses and the Prophets, but the grace of the Lord has convinced me by reading Moses and the Prophets, that Jesus of Nazareth is the very Son of God, God over all, blessed for ever, the Mighty God, the Prince of Peace.

Rabbi Alexandri. I can believe that Jesus of Nazareth was the Messiah, for the Messiah was born in every age, in Poland and Jerusalem.

I. The Scripture tells us no such things. I showed him the New Testament, and read to him some passages of it; he listened with the greatest attention. I asked him whether he would accept this book and read it, and then tell me his opinion about it.

Rabbi Alexandri. Such a book must be read with due attention; I could not, therefore, return it for some weeks.

I. I make you a present of this book.

Rabbi Alexandri took hold of my hand to kiss it, and exclaimed, Oh, that your Excellency may live a hundred years, and rejoice with a great joy. He told me after this, the account which I so often heard mentioned at Jerusalem, viz. the transmigration of Count Padozky to the Jewish creed. I told him I did not wonder at it, when one who sees the folly, the superstition, and the abominable idolatry practised and sanctioned in and by popery, and not knowing the precious doctrines of the Gospel, should embrace Judaism.

I have already preached three times at Alexandria; once in German, and twice in the English language. Mr. Dumreicher, the Danish Consul, gave me his room to assemble the people there every Sunday, and Mr. Lee gave to me his hall for the very

purpose of having divine service according to the Liturgy of the Church of England, and to preach a sermon in the English language.

The blessings of God are visible in my weak undertakings.

1. Messrs. ——— and ——— two Germans, became so seriously disposed, that they are now reading every day, the Bible and the several publications of tracts with which I furnished them.

2. Several others who clearly and boldly professed infidelity, began to speak with more respect about the word of God, and have acknowledged that faith is the only medium of procuring rest to the soul; and they deplored that they had not the gift of faith.

Another, who is very wise, read the Bible, and told me in the evening at supper, in the presence of sixteen other gentlemen, that he had read that day a great portion of the Bible; but that he found that there are many contradictions in it. His name is Mr. G., a French merchant.

I desired him to point out to me those contradictions.

Mr. G. Is it not said in the Scripture that, in the time of the deluge, the whole world was destroyed?

I. Surely, except Noah and his family, and one pair of every kind of animals.

Mr. G. How was it then possible that the book of Moses was preserved in the time of the deluge, as it is said that all things did perish?

I. How was it possible that the writings of Voltaire were not destroyed in the time of the deluge? I wonder not at all that the books of Moses were not destroyed in the time of the deluge; for they were written many centuries after the deluge.

Mr. G. How does it happen that neither Homer nor Socrates made mention of Christ?

I. For Christ was born many centuries after them.

These are the literal questions of a diligent reader of the writings of

Voltaire; not of a peasant: but the questions of a gentleman who was educated dans les Lycées de la France, in the time of the great Napoleon.

As soon as you have written to me what to do with these two boys, I shall continue my journey to Persia, via Jerusalem, in the company of Monsieur Berggren, aumonier and chaplain to the Swedish embassy of Constantinople, who travels at the expence of his Majesty the King of Sweden, whose acquaintance I formed in Alexandria, one year ago, and again in Syria, and who wrote to me lately from Constantinople, that I should accompany him on his voyage to Persia and Bombay. He is ready to stay in one place as long as I think necessary.

Some years ago there was a Roman Catholic mission at Mosoul; but, as they were not liked, they left the place: they were Dominican friars, and lived together in a convent, which now stands empty. If you have no objection I would settle myself at Mosoul, and travel about from time to time in several parts of Persia, India and China. To all appearance, the Lord who gives me the means in hands for the execution of his purposes, may crown that mission with success. Mr. Boghos, the first interpreter to his Highness, the Pasha of Egypt, who is an Armenian, and highly revered and respected by his nation, has given to me a strong letter of introduction to the enlightened and powerful Patriarch of the Armenian nation, residing at Constantinople, in order that he may listen to me, when I propose to him to unite the Armenian church with the Protestant churches of Europe, and to declare the Bible as the only authority in matters of faith. Mr. Boghos has likewise given to me letters for his friends in Smyrna, in order that they may recommend me to the most respectable of the Armenian nation in Constantinople and Ech-Miazin. I beg you to send me a letter of in-

roduction to the Right Hon. Lord Strangford. It is true that Lord Strangford is not at Constantinople at present, but he may soon return. I should be much obliged to you likewise to procure me a letter for the French ambassador at Constantinople, who may give me letters to the Catholic convent at Jerusalem on my return there.

My dress is now in a sad situation, as the expence I was at for the boys did not permit me to dress myself. I beg you therefore to write to Mrs. S——, who knows the tailor as well as shoe-maker in London, who have my measure, that she may send me some clothes; for one is much respected in an English dress.

Oct. 23, 1822. After I observed that Mr. Leopold d'I——, a merchant of Alexandria, who is the son of Mons. Domque d'I——, Vice-Dôme de S. A. Monsieur le Prince de Porzia, of Klagenfurt, in Carinthia, was persuaded at last that the Bible is a *most useful book*, I tried to induce him to promise me to promote the cause of the British and Foreign Bible Society, in his own *native country*, especially as he is now about to depart from hence, *via Trieste*, to his native place *Klagenfurt*. I addressed myself to him in the form of a letter, to which he wrote me an answer in duplicate, which I send to you. I send to you likewise the letter of Mr. Letzen, another merchant, who promised to give five dollars every year to the Bible Society on his return to Germany.

Oct. 26, 1822. I undertook the distribution of Bibles and Testaments, which I began by distributing first the reports of the Bible Society, which Mr. Lee was so kind to furnish me with. After that I had done this, a great many people, Italians, French, English, and even one Spaniard, and Jews and Turks, crowded into the court-yard of Mr. Lee, the British Consul, who left to my disposal the whole stock of Bibles and Testaments. I sold about fifty Armenian Bibles and Testaments, a

great quantity of Arabic Bibles and Testaments, and almost the whole stock of Italian Bibles and Testaments, and several Hebrew and French Testaments, in less than five hours. A great many I gave gratis and for a very low price, in order that they may be easily circulated. I observed several of the purchasers reading the books I sold in the street.

Segnor Grazia Dio Fernandez, a young respectable Jew, called on me, and desired Italian and French Bibles and Testaments. I complied with his wish, and gave them to him gratis. After him the Jew Marpurgo, jun. and his friend Jew, Isaac Sonnino, called on me; they desired Bibles and Testaments.

Isaac Sonnino, (who speaks English). I have had the pleasure of attending the sermons of the Rev. Mr. Hatt, English preacher at Leghorn. He preached very well indeed, and I was persuaded that the Protestant religion is better than the Roman Catholic.

1. You must say, the religion of the Gospel, which is the pure religion, is better than the Roman Catholic religion. I read to them several passages of the New Testament.

Marpurgo. Why did not God give immediately the Christian religion, as he is *omniscient*, and knew that it was the best?

1. He has given immediately after the fall of Adam the religion of Christ, and after this to the people of Israel the bodily advent of Christ upon earth, which was only the accomplishment of the religion of Christ, given in types to the Jews already upon Sinai. I read to them the prophetic passages of Genesis, Deuteronomy, Jeremiah and Isaiah.

Marpurgo. My cousin, Dr. Marpurgo goes too far in his system. Men must have a religion, and I have not the least objection to embrace the Protestant religion.

Sonnino. The Protestant religion rejects all those abuses which are

prevailing in the Romish church. I am always reading the New Testament, and I hope that many Jews will turn to Christianity. I read to them the reports of the Jews' Society; especially the letters of Mr. Marc; they seemed to be very much pleased with it. They promised to call often on me; and Sonnino told me that he will come and hear me preach at Mr. Lee's. I have, however, heard that they were ashamed to confess to others their willingness of embracing Christianity.

Oct. 27, 1822. I preached at Mr. Lee's on the pardoning grace of God, and took Micah vii. 18—20, for my text.

Oct. 28, 1822. I again sold a great quantity of Bibles and Testaments; and several Italian Jews bought French New Testaments; I also sold several English Bibles to English sailors.

Oct. 29, 1822. I again sold a great many copies of the Holy Writ, and many have been displeased that I was not able to give them more Italian Bibles and Testaments. Dr. Marpurgo himself bought an Italian Bible.

I called this evening on Dr. Marpurgo. We had a long conversation about the duty of a Christian to be ready to lay down his life for the truth of Christianity; to which he has no desire. He told me that he has read in the reports the remark made by the late missionary Burkhardt about him—that he called him an infidel. Dr. Marpurgo observed that the late Burkhardt had justly, and according to truth, described his character. Dr. Marpurgo made me a present of some bottles of Malaga for my voyage.

Oct. 30, 1822. Rabbi Jacob Mesicha called on me. We conversed freely about the truth of Christianity. He told me that the sceptre is not yet taken from Judah, for Esdra de Picciotto, the Austrian Consul General of Aleppo, who was lately killed in the earthquake, had been endowed with royal power.

Oct. 31, 1822. Rabbi Jacob Mesicha called again, and told me, that Reuben, of the Beni Khaibr, who resides in the Mecca and Ilit, near Bagdad, came to Alexandria to buy soap forty years ago. He always remained on horseback.

Nov. 1, 1822. I called again on Dr. Marpurgo. He told me that an Abyssinian Jew came to Alexandria several years ago. Dr. Marpurgo's father-in-law saw him. Dr. Marpurgo then maintains that there are Jews in Abyssinia, who only have knowledge of the Pentateuch, the Book of Samuel, and the Proverbs of Solomon. "It seems" (Dr. Marpurgo said,) "that they were sent there on an expedition by King Solomon, when he sent to Ophir for gold, and they did not return." It would be interesting to know how far Bruce's account about the Jews in Abyssinia is true?

Nov. 2, 1822. Peter Lee, Esq. the British Consul, introduced me to-day to a very respectable Jew, who does not wish that his name should be printed. He is from Leghorn. He spoke with the highest regard about the principles of the Christian creed. He gave to me the direction of Signor Salomon Malak Rab-a-Kaal, della Nazione Ebrei di Livorno, whom he describes as a most learned and liberal gentleman. He told me beside this that I should find a great deal to do among the Jews at Leghorn.

Nov. 3, 1822. I preached again at Mr. Lee's, before his whole family, Mr. Gleddon and his family, and the English captain and other merchants. Mr. Vedava, a Catholic, who is chancellor to Mr. Lee, likewise attends my sermons.

Nov. 4, 1822. Mr. Gleddon, an English merchant of this place, invited me to supper, and conversed with me about the conversion of the Jews. He wished to confide his son to my care in case I should return to Cairo.

Nov. 5, 1822. A great enquiry has been made after Italian, French, and Greek Bibles and Testaments.

Nov. 7, 1822. An old Jew called on me, and applied all his talmudical knowledge and wit to get nothing from me but money. Jew Valency, from Venice, called on me, and conversed with me several hours; he then said to d'I —, that he was very much edified by my conversation. He is a Jew of property, and is seventy-three years of age.

Nov. 8, 1822. Captain Senner, the same Captain who took me very kindly, on the 15th of June, 1821, from Gibraltar to Malta, at a very cheap price, on board his brig, called the Shamrock, arrived almost at the same time with me at Alexandria, five weeks ago, with the fine Brig Friendship, belonging to the house of Peter Lee, Esq. Briggs and Co. He is the same captain who will take me back to Malta. He is a gentleman of very Christian sentiments, and extraordinary energy; and, as he sincerely desires to be useful to the Bible Society, I am persuaded that it would further the cause of the Bible Society very much if they would make him their regular agent, and charge his ship Friendship with a cargo of Bibles in all languages, which he could immediately bring to Alexandria, Barnt, Cairo, and Tarsus. He is a gentleman upon whose integrity the Bible Society may depend. Peter Lee, Esq. and Mr. Thurburn speak of him with the highest regard. As Mr. Senner is employed by the house of Briggs and Co. he will be every where heard and respected. Bibles could by him in a very easy manner be conveyed to Suez, and Mecca, spots to which Bibles never came before. I should be very much obliged to you to introduce Captain Senner to the Bible Society, and to the London Society for promoting Christianity amongst the Jews. In this case Mr. Senner would be my regular correspondent should I proceed on my journey to Persia and Abyssinia. And as Captain Senner is setting out immediately from your city, i. e. London, to Alexandria, on business of Briggs and Co. who is at present in London,

I should be very much obliged to you if you would give him the preference to any other in giving commissions. Captain Senner is residing at Liverpool, and as his pious lady is going out with him the next time, you will be so kind as furnish her with a quantity of tracts and Bibles, which she may distribute among the ladies of the Levant. I addressed myself to him in the form of a letter, desiring him to promote the cause of the Bible Society: I send you his written answer. And as it is very likely that I may succeed, with the assistance of the American missionaries, to establish a regular Missionary Institution at Jerusalem, Mr. Senner may bring the necessary Bibles to Jaffa, from which place they may easily be sent to Jerusalem. I shall likewise write on account of him to Messrs. Fiske and Temple, in order that they may recommend him likewise to the American Society, that they may send all to you that they want for both their agents in the Levant, and you may deliver it to Captain Senner. The cause of God will, under God's grace, be gloriously promoted in this manner.

[Here follows a list of Bibles, Testaments, and Tracts, in various languages, which Mr. Wolff requests may be sent to him by Mr. Senner, on his return.]

It might be very useful if the Bible Society would procure Arabic, Greek, Turkish, and Italian translations of their reports; a great many people desired this. Peter Lee, Esq. told me that it might be well if the Bible Society would print portions of the psalters, of the Old and New Testament, which one may carry about in his pocket; and then selections of fine passages, as we have of Milton and Shakespeare.

Nov. 9, 1822. The Lord blessed the words of consolation which I spake and read out of the Bible to Mr. Gleddon and his lady, who have lost a hopeful son. I read the Scriptures with them and prayed till eleven o'clock at night.

Nov. 10, 1822. I preached for the

last time at Mr. Lee's. I took for my text, "Now is the accepted time, now is the day of salvation."

I read the burial service of the Church of England, when Mr. Gledon's child was buried.

I embarked in the evening, together with my boys from Cyprus, on the wide seas, on board the Friendship, commanded by my friend Mr. Senner. He takes a fatherly care of the two Greek boys: and he gave me very sensible and affectionate advice how I ought to treat them, in order that they may come well-educated to England.

Nov. 12, 1822. Mr. Thurburn, the associate to the house of Briggs and Co. a true gentleman by birth and education, came on board and took breakfast with us. He desired me to recommend Mr. Senner to you, for the very purpose I have already mentioned. We conversed together about the truth of Christianity; and he told me that I might make mention of his name to you and the Bible Society, as one who wishes to be useful to the Bible Society. He ardently desires that a clergyman of that Society should be sent to Alexandria; and likewise that a Lancasterian school might be established there by your aid.

A Piemontese Gentleman arrived in Alexandria, eight months ago, his name is Signor Urelli; he established a school for European children, and has already forty pupils, among whom are French, English, Italian, and some Jewish boys. I promised to send him as many books as he wishes in Italian and French, for his School. It might be well if you would send to him books about the Lancasterian system.

I must not forget to mention to you the following circumstance.---When I was at Jerusalem, the Drugoman of the Armenian Convent, introduced me to an Abyssinian priest, who is in the possession of two Amharic manuscripts, the one contains the whole New Testament, the other all the Psalms of David, with hymns to the Virgin Mary, the Song of

Habbakuk, &c. He was ready at the recommendation of the Armenian Drugoman, to sell both manuscripts for sixteen Spanish dollars, but as my money was not arrived from Barut, I was not able to give him the money, but I intended to send it him from Jaffa, to which place I was proceeding on the next day, but the unsafety of the road from Jaffa to Jerusalem increased in such a degree that none dared to go there,---mention this circumstance to the Bible Society for I know that they are in want of an Amharic New Testament.

I must here communicate to you a Hebrew song, which the Caraites of Jerusalem and Calaa use to sing on a day of marriage. I will communicate it to you in the original Hebrew, written with English characters.

Choir. Yahle, yahle, yahle, yahle, yahle, yahle, Hathan lerosh, keshe-ahla Adam wHawa lerosh,

Clerk. Yahle Hathan lerosh, keshe-ahla Abraham, wSarah lerosh.

Choir. Yahle, yahle, yahle, yahle, yahle, yahle, Hathan lerosh, keshe-ahla Adam, wHawa lerosh.

Clerk. Yahle Hathan lerosh, keshe-ahla Izhak, wRibka lerosh.

Choir. Yahle, yahle, yahle, yahle, yahle, yahle, Hathan lerosh, keshe-ahla Adam wHawa lerosh.

Clerk. Yahle Hathan lerosh, keshe-ahla Jacob, wRakel, wLea lerosh.

Choir. Yahle, yahle, yahle, yahle, yahle, yahle, Hathan lerosh, keshe-ahla Adam wHava lerosh.

Clerk. Yahle Hathan lerosh, keshe-ahla Josef wAsnath lerosh.

Choir. Yahle, yahle, yahle, yahle, yahle, yahle, Hathan lerosh, keshe-ahla Adam wHava lerosh.

Clerk. Yahle Hathan lerosh, keshe-ahla Amram wIkabed lerosh.

Choir. Yahle, yahle, yahle, yahle, yahle, yahle, Hathan lerosh, keshe-ahla Adam wHava lerosh.

Clerk. Yahle Hathan lerosh, keshe-ahla Moses wZippora lerosh.

Choir. Yahle, yahle, yahle, yahle, yahle, yahle, Hathan lerosh, keshe-ahla Adam wHava lerosh.

The distinguished Rabbies of Alex-

andria in the former century have been :

1. Rabbi Moseri.
2. Rabbi Mose Israel, who wrote a book, called משאת משה, it contains Sermons.
3. Rabbi Abraham Israel.
4. Rabbi Baruch Taano, he was blind.
5. Elian Israel, who wrote two books, one called קול אליהו the other שני אליהו.

Gemarah of Mesalit Yoma, perek Hammemuna, speaks about the Caraites, they are described as those who left Israel, and are considered like apostates.

R. Mose Mesichi of Alexandria, told me that fifty years ago a letter arrived at Leghorn, from the tribes of Reuben, Gad, and Manasseh, desiring to know the situation of the land of Heshbon. The letter arrived at Leghorn, whence it was sent to Rabbi Abram Divan, the president of the Jews of Jerusalem, who was just at that time in Alexandria.

The Jews translate בהמור בהררי אלף (Psalm l. 10, which is translated in the English Bible, "the cattle upon a thousand hills," "the Behemoth upon a thousand mountains," which the Talmud says, is a beast that eats every day the grass of a thousand mountains, and which animal they shall eat on the arrival of the Messiah.

You will surely approve my going to Malta, when you consider that the American Missionaries, Fiske and Temple, are now retired there, with whom I intend to return back to Salonieh, Constantinople, Alexandria, and Jerusalem. I remain,
Your's, &c.

JOSEPH WOLFF.

You will receive by the hands of Mr. Senner, the following books and Arabic Manuscripts:—

1. Discourses of Johannes Damascenus.
2. Arabic Coran.
3. Hebrew Manuscript, containing

the principles of a Jewish sectarian, which is very scarce indeed. He was called Israel Baal Shem.

4. The History of the Samaritans, written by a Samaritan.
5. Polish-Jewish Liturgy.
6. Greek Psalter, Manuscript.
7. Two vols. of Caraitic Liturgy.
8. Galistan Persian Manuscript.
9. Persian Manuscript.
10. Arabic Pentateuch in Manuscript.
11. Book Kosri.
12. Greek Psalter.
13. Sepher Jesharim.
14. Greek Psalter.
15. For the Rev. Mr. Owen.
16. Hebrew Tracts, a hundred years old.

It would be very advisable if the Missionary students at Stansted Park would read the Hebrew Manuscript (No. 3.) containing the principles of Israel Baal Shem, the Jewish sectarian; there is, in that sectarian's principles, much tendency to Christianity. Rabbi Mendel was struck with amazement, when he found me acquainted with the principles of Israel Baal Shem, for this sect is most numerous in Poland; and I am sure that those Jews in Poland, who receive so readily the New Testament, are of that sect called the Hasidim. The chief principle of that sect is, that the *Mahshaba*, the intuition, thought, and spirit of the law of Moses is of *value*, not the outward observance of it, and apply to maintain their principle, Jer. xxxi. 31—33. and believe that by this verse is indicated, that the ceremonial law will be abolished in the time of the Messiah, and we will understand the *taam*, the *taste* of that law.

JOSEPH WOLFF.

LETTER FROM MR. R. SMITH,
MISSIONARY OF THE SOCIETY,
AT LEIPZIG.

Leipzig, January 12, 1823.

Rev. Sir,

I HAVE lately been in Dresden and Naumburg; the school for the chil-

dren at Dresden is at present every thing that one could wish; it has pleased God hitherto to bless the efforts of its friends, much beyond any thing which could have been expected. On the evening before I arrived, one of the children was baptized in the Institution. Count E. Count and Countess D. and many other persons of the first rank attended the ceremony. I mention this merely to show the favourable change which has taken place in the minds of the people towards the Jews in this country, which I cannot help considering as a good omen. When I first came into Germany, I observed with astonishment, that even the most pious Germans appeared frightened at the Jewish cause. The case now is quite otherwise; the attention of the pious appears to be almost universally verging towards this object.

Dr. A. attended the baptism, and in about two or three days, after, gave out a hymn upon the occasion composed by himself. I thought it so excellent, that I begged of him to let me have 2000 printed to circulate, which he readily granted. At Naumburg, the clergy were all willing to promote the cause to the utmost of their power, particularly the minister of the cathedral, who is also Inspector of the Classical School, where there are 140 young men. I found him exactly the man for the undertaking, and we immediately entered into an agreement that I should supply him with books, and that he would, from time to time, render me an account of the same, until something more can be done, and have a notice inserted in the papers of the books in his possession every fair. The quarterly fairs at Naumburg, are similar to those of Leipzig, only not so large. In the evening of the same day, he introducing me to a large reading party of gentlemen, and recommended the cause to their notice. Going and returning, I called upon as many of the country clergy as I could; to others, at some distance, when I

could not go, I sent sermons, &c. There is only one Jew residing in Naumburg, a lad of seventeen, who is preparing for baptism, but during the fairs the town is full of them.

The most unassuming Jew I have ever seen, called upon me some time ago; ill and distressed, he had been baptized at Frankfort; had previously been in England, where he was attacked by some sailors, or men dressed in sailors habits, robbed and dreadfully wounded, and sent to an hospital, where he was obliged to remain a long time. He is a shoe-maker, but cannot sit at his business long at a time, on account of his ill health. He wished rather to be employed as servant, that he might have exercise. I assisted him a little, and gave him a letter to a friend in Dresden, where he was going. He is now placed as servant in the Institution for the children, and spoken of as a real converted Jew.

I am, your's, &c.
R. SMITH.

LETTER FROM MR. MORITZ.

Zytomir, Nov. 22, 1822.

Dear Sir,

ON September 21st ult. I had the honour to write to you a very large letter from Berditchef, in which I stated to you what the Lord had been doing by me in that place, making also various observations on matters which I deemed to be of great importance, and stating my views on several topics which I found inserted in the *Expositor*; and requesting you to show me the favour to publish this my epistle in the *Expositor* likewise; and hoping that this my letter will have reached you in due time, and that my letter to the Rev. Mr. Treschow, of June 15, will also have come to hand, I shall not make any recapitulations here, but proceed immediately to give you a concise account of what has happened since I last wrote to you.

I mentioned to you that S. M. and D. B. G. had gone to Berlin, and I

have now the happiness to inform you, that about four weeks ago I received letters from Berlin mentioning their safe arrival, and their having been friendly received by the Society there, and placed for instruction under the care of the evangelical pastor, the Rev. Mr. S. Brother Samuel Elsner writes pleasing accounts respecting them, and they themselves cannot sufficiently praise in their letter to me, the mercy of the Lord towards them, in leading them to Berlin, and for his great and unmerited goodness, to awaken the hearts of so many Christians in their favour, from Memel to Berlin, and especially in that city. If the Lord has strengthened them to withstand the fiery darts of Satan, they will by this time, have had a new and a decisive opportunity to give undeniable evidence of their sincerity; because they will have been obliged to go through the furnace of trial at their first setting out—as the Piatkar rabbi, who went to reclaim them, with such wicked accusations, as mentioned to you in my last, must have been these three or four weeks in Berlin. I sincerely trust that the Lord will have stood by them in the hour of trial, and will have covered their false accusers with shame and confusion of face, and will have brought out these two dear young men of the furnace of trial, seven times purified. I am in anxious expectation to hear something about them from Berlin.

The other interesting youth I wrote to you about, viz. J. B. that went on foot to Petersburg, has, by the mercy of the dear Saviour, safely arrived in that city. He writes to me from Petersburg, Sept. 21, “I inform you by this, that the eternal Jehovah, and his dear Son, my Saviour, whom I wish to know, has, for his mercy’s sake, helped me upon the road; preserved me against wicked men; and imparted strength unto me to bear the fatigues of the road, and has safely brought me to the place where opportunity is offered me to lay hold on eternal life, to get acquainted

with the truth, and to be delivered from darkness and ignorance. All those men of God, to whom you recommended me, have received me kindly and friendly.” That dear child of God, Hoffrath Schubert, inspector of the German school, by St. Peter’s church, has, upon my recommendation, taken him into his house for the first, in order to instruct him in the doctrines of Jesus, and prepare him for holy baptism in the death of Jesus: afterwards the dear Christian English watchmaker, Brother Neelson, will take him as apprentice into his house. My good friend, the German apothecary at Witepsk, has also shewn him much Christian love, and has given him thirty rubles for travelling expences; may the Lord tenfold bless him for it again.

I told you also that there were three other young men in Berditschef, of whom I had good hope, who had expressed their desire to go to Petersburg; but in them my hope has not been realized. They came very often to me for religious conversation, and seemed quite ready to embrace the truth; but one Sunday, when they were all three with me, and we had been conversing for about an hour about the one thing needful, my heart prompted me to speak to them, like Paul to Felix, about righteousness, chastity, and judgment to come; they became also afraid, and asked me what the good Christians would do if they found them as *transgressors*? I replied them, that if such a discovery was made before baptism, they would hardly be received; but if it takes place afterwards, they would withdraw their hands from them, and shun their communion. They said, this would be very hard; upon which they went away, without coming to me again; and when I met them in the street, they went out of the way. Besides these three, there was yet another young man, called —, a companion and confident friend of those two that went to Berlin; he intended to go at the

same time with them; but his intention was discovered, and his relations took every thing of value by force from him, even his passport, and watched him so closely, that he was hindered from travelling, and even from visiting me again; nevertheless has the love of Christ found a way into his heart, which I shall have occasion to state farther down,

On the 2^d October ult. we left Berditschef in the morning, and arrived here in the afternoon; and in this town we intend remaining till the spring, if the Lord permits. If the Lord would graciously grant his blessing, then there would be reason to hope, that one day or another many fruits will spring up to the glory of his magnified name; for the seed has been in abundance sown here. There have now upon the whole been with me at least eight hundred Jews of all ages: among whom there were nearly all the Jewish schoolmasters of the place, and the greater part of the youths that study the Talmud in the Beth Hamedrash; there have also been some respectable Jews from Berditschef, who were there afraid to visit me. The crowd was on the first day so great, that I was obliged to place my people at the door as guard, allowing only a certain number at a time to enter, and when these were despatched, another number could enter. I was forced to this expedient, otherwise I should have been suffocated; and in this manner I have distributed 1000 Hebrew, and 200 Polish Hebrew tracts, and fifty-eight New Testaments in these languages. These books have been read of some with great pleasure and attention, and these, mostly young persons, have promised to visit me after, to converse with me about these important matters. I have also given away Tremellius's Hebrew Catechism, and other tracts, and a few

New Testaments, to at least sixty very nice boys, who are pretty well conversant in the Talmud, and otherwise very quick and clever, of the age of twelve and thirteen years, of which some have been with me since, to reason with me about what they have read; which gave me occasion to direct their young minds to the great Friend of children, and to endeavour to bring him close to their hearts. Some of them seemed to be much moved, and promised me to pray God to give them a new heart, that they might be enabled to believe on his Messiah. But hitherto no effect has been visible of all this, the dead bones seem yet to be quite without life; but who knows how soon the Lord's hour and time may come, when he will cause the Spirit to blow upon them; then we may hope will many here, to whom the word is yet a dead letter, begin to experience the life-giving spiritual power thereof; and a great multitude will then be raised from the dead through the life-imparting grace of the Saviour, and praise his redeeming love. In the mean time I have the joy to know, that in the Beth Hamedrash, these books serve repeatedly as topics of conversation and matters for discussion; and who can tell if the Lord may not cause a light to arise by these means to some of them, which no blind pharisee and scribe that now sits there upon the chair of Moses, will be able to quench and to suppress.

[To be continued.]

SUBJECT for the Monthly Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, March 2d,—THE CHÉRUBIMS, Gen. iii. 24. The Lecture will be preached by the Rev. W. D. Williams, M. A. Minister of Ram's Chapel, Homerton.

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